FRUITS OF SOLITUDE,

IN

REFLECTIONS

AND

MAXIMS

RELATING TO THE

CONDUCT OF HUMAN LIFE.

By WILLIAM PENN.

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Maria Taylor

THE

PREFACE.

READER,

THIS enchiridion, I preſent thee with, is the fruit of ſolitude: a ſchool few care to learn in, though none inſtructs us better. Some parts of it are the reſult of ſerious reflection; others the flaſhings of lucid intervals; written for private ſatisfaction, and now publiſhed for an help to human conduct.

The author bleſſeth God for

his retirement, and kiſſes that gentle hand which led him into it: for though it ſhould prove barren to the world, it can never do ſo to him.

He has now had ſome time he could call his own, a property he was never ſo much maſter of before: in which he has taken a view of himſelf and the world; and obſerved wherein he hath hit and miſſed the mark; what might have been done, what mended, and what avoided, in his human conduct: together with the omiſſions and exceſſes of others, as well ſocieties and governments, as private families and perſons. And he verily thinks, were he to live over his life again, he

could not only, with God's grace, ſerve him, but his neighbour and himſelf, better than he hath done, and have ſeven years of his time to ſpare. And yet, perhaps, he hath not been the worſt or the idleſt man in the world; nor is he the oldeſt. And this is the rather ſaid, that it might quicken thee, reader, to loſe none of the time that is yet thine.

There is nothing of which we are apt to be ſo laviſh as of time, and about which we ought to be more ſolicitous; ſince without it we can do nothing in this world. Time is what we want moſt, but what, alas! we uſe worſt; and for which God will

certainly moſt ſtrictly reckon with us, when time ſhall be no more.

It is of that moment to us in reference to both worlds, that I can hardly wiſh any man better, than that he would ſeriouſly conſider what he does with his time; how and to what end he employs it; and what returns he makes to God, his neighbour, and himſelf for it. Will he never have a ledger for this; this, the greateſt wiſdom and work of life?

To come but once into the world, and trifle away our true enjoyment of it, and of ourſelves in it, is lamentable indeed. This one reflection would yield a thinking perſon great inſtruction. And, ſince nothing below man can ſo

think, man, in being thoughtleſs, muſt needs fall below himſelf. And that, to be ſure, ſuch do, as are unconcerned in the uſe of their moſt precious time.

This is but too evident, if we will allow ourſelves to conſider, that there is hardly any thing we take by the right end, or improve to its juſt advantage.

We underſtand little of the works of God, either in nature or grace. We purſue falſe knowledge, and miſtake education extremely. We are violent in our affections, confuſed and immethodical in our whole life; making that a burthen, which was given for a bleſſing, and ſo of little comfort to ourſelves or others;

miſapprehending the true notion of happineſs, and ſo miſſing of the right uſe of life, and way of happy living.

And until we are perſuaded to ſtop, and ſtep a little aſide, out of the noiſy crowd and incumbering hurry of the world, and calmly take a proſpect of things, it will be impoſſible we ſhould be able to make a right judgment of ourſelves, or know our own miſery. But after we have made the juſt reckonings which retirement will help us to, we ſhall begin to think the world in great meaſure mad, and that we have been in a ſort of Bedlam all this while.

Reader, whether young or old,

think it not too ſoon or too late to turn over the leaves of thy paſt life: and be ſure to fold down where any paſſage of it may affect thee: and beſtow thy remainder of time, to correct thoſe faults in thy future conduct, be it in relation to this or the next life. What thou wouldſt do, if what thou haſt done were to do again, be ſure to do as long as thou liveſt, upon the like occaſions.

Our reſolutions ſeem to be vigorous, as often as we reflect upon our paſt errors; but, alas! they are apt to flag again upon freſh temptations to the ſame things.

The author does not pretend

to deliver thee an exact piece; his buſineſs not being oſtentation, but charity. It is miſcellaneous in the matter of it, and by no means artificial in the compoſure. But it contains hints, that may ſerve thee for texts to preach to thyſelf upon, and which comprehend much of the courſe of human life: ſince whether thou art parent or child, prince or ſubject, maſter or ſervant, ſingle or married, publick or private, mean or honourable, rich or poor, proſperous or improſperous, in peace or controverſy, in buſineſs or ſolitude; whatever be thy inclination or averſion, practice or duty, thou wilt find ſomething not unſuitably ſaid for thy direction and ad-

vantage. Accept and improve what deſerves thy notice; the reſt excuſe, and place to account of good-will to thee and the whole creation of God.

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FRUITS OF SOLITUDE,

IN

REFLECTIONS

AND

MAXIMS.

PART I.

IGNORANCE.

1. IT is admirable to consider how many millions of people come into and go out of the world, ignorant of themselves, and of the world they have lived in.

2. If one went to see Windsor-Castle, or Hampton-Court, it would be

ſtrange not to obſerve and remember the ſituation, the building, the gardens, fountains, &c. that make up the beauty and pleaſure of ſuch a ſeat. And yet few people know themſelves: no, not their own bodies, the houſes of their minds, the moſt curious ſtructure of the world; a living, walking tabernacle; nor the world of which it was made, and out of which it is fed; which would be ſo much our benefit, as well as our pleaſure, to know. We cannot doubt of this when we are told that the "inviſible things of God are brought to light by the things that are ſeen;" and conſequently we read our duty in them, as often as we look upon them, to him that is the great and wiſe author of them, if we look as we ſhould do.

3. The world is certainly a great and ſtately volume of natural things, and may be not improperly ſtiled the hieroglyphicks of a better; but, alas, how very few leaves of it do we ſeri-

onſly turn over! This ought to be the ſubject of the education of our youth; who, at twenty, when they ſhould be fit for buſineſs, know little or nothing of it.

EDUCATION.

4. We are in pain to make them ſcholars, but not men; to talk, rather than to know; which is true canting.

5. The firſt thing obvious to children is what is ſenſible; and that we make no part of their rudiments.

6. We preſs their memory too ſoon, and puzzle, ſtrain, and load them with words and rules to know grammar and rhetorick, and a ſtrange tongue or two, that it is ten to one may never be uſeful to them; leaving their natural genius to mechanical, and phyſical or natural knowledge uncultivated and neglected; which would be of exceeding uſe and pleaſure to them thro' the whole courſe of their lives.

7. To be ſure, languages are not to be deſpiſed or neglected; but, things are ſtill to be preferred.

8. Children had rather be making of tools and inſtruments of play; ſhaping, drawing, framing, and building, &c. than getting ſome rules of propriety of ſpeech by heart: and thoſe alſo would follow with more judgment, and leſs trouble and time.

9. It were happy if we ſtudied nature more in natural things; and acted according to nature: whoſe rules are few, plain, and moſt reaſonable.

10. Let us begin where ſhe begins, go her pace, and cloſe always where ſhe ends, and we cannot miſs of being good naturaliſts.

11. The creation would not be longer a riddle to us. The heavens, earth, and waters, with their reſpective, various, and numerous inhabitants, their productions, natures, ſeaſons, ſympathies, and antipathies, their uſe, benefit, and pleaſure, would be better

underſtood by us; and an eternal wiſdom, power, majeſty, and goodneſs, very conſpicuous to us, through thoſe ſenſible and paſſing forms: the world wearing the mark of its Maker, whoſe ſtamp is every where viſible, and the characters very legible to the children of wiſdom.

12. And it would go a great way to caution and direct people in their uſe of the world, that they were better ſtudied and known in the creation of it.

13. For how could men find the confidence to abuſe it, while they ſhould ſee the great Creator ſtare them in the face, in all and every part thereof?

14. Their ignorance makes them inſenſible; and to that inſenſibility may be aſcribed their hard uſage of ſeveral parts of this noble creation: that has the ſtamp and voice of a Deity every where, and in every thing, to the obſerving.

15. It is pity therefore that books have not been compoſed for youth, by

ſome curious and careful naturaliſts, and alſo mechanicks, in the Latin tongue, to be uſed in ſchools, that they might learn things with words: things obvious and familiar to them, and which would make the tongue eaſier to be obtained by them.

16. Many able gardeners and huſbandmen are ignorant of the reaſon of their calling; as moſt artificers are of the reaſon of their own rules that govern their excellent workmanſhip. But a naturaliſt and mechanick of this ſort is maſter of the reaſon of both; and might be of the practice too, if his induſtry kept pace with his ſpeculation: which were very commendable; and without which he cannot be ſaid to be a complete naturaliſt or mechanick.

17. Finally, if man be the index or epitome of the world, as philoſophers tell us, we have only to read ourſelves well, to be learned in it. But becauſe there is nothing we leſs regard than the characters of the Power that made

us, which are ſo clearly written upon us, and the world he has given us, and can beſt tell us what we are and ſhould be, we are even ſtrangers to our own genius: the glaſs in which we ſhould ſee that true, inſtructing, and agreeable variety, which is to be obſerved in nature, to the admiration of that wiſdom, and adoration of that power, which made us all.

PRIDE.

18. And yet we are very apt to be full of ourſelves, inſtead of him that made what we ſo much value; and but for whom we can have no reaſon to value ourſelves. For we have nothing that we can call our own; no, not ourſelves: for we are all but tenants, and at will too, of the great Lord of ourſelves, and the reſt of this great farm, the world that we live upon.

19. But, methinks, we cannot anſwer it to ourſelves, as well as our Maker, that we ſhould live and die ignorant

of ourſelves, and thereby of him, and the obligations we are under to him for ourſelves.

20. If the worth of a gift ſets the obligation, and directs the return of the party that receives it, he that is ignorant of it, will be at a loſs to value it, and the giver for it.

21. Here is man in his ignorance of himſelf: he knows not how to eſtimate his Creator, becauſe he knows not how to value his creation. If we conſider his make, and lovely compoſiture, the ſeveral ſtories of his wonderful ſtructure, his divers members, their order, function, and dependency; the inſtruments of food, the veſſels of digeſtion, the ſeveral tranſmutations it paſſes, and how nouriſhment is carried and diffuſed throughout the whole body, by moſt intricate and imperceptible paſſages; how the animal ſpirit is thereby refreſhed, and, with an unſpeakable dexterity and motion, ſets all parts at work to feed themſelves; and, laſt of all,

how the rational ſoul is ſeated in the animal, as its proper houſe, as is the animal in the body; I ſay, if this rare fabrick alone were but conſidered by us, with all the reſt by which it is fed and comforted, ſurely man would have a more reverent ſenſe of the power, wiſdom, and goodneſs of God, and of that duty he owes to him for it. But if he would be acquainted with his own ſoul, its noble faculties, its union with the body, its nature and end, and the providences by which the whole frame of humanity is preſerved, he would admire and adore his good and great God. But man is become a ſtrange contradiction to himſelf; but it is of himſelf; not being by conſtitution, but corruption, ſuch.

22. He would have others obey him, even his own kind; but he will not obey God, that is ſo much above him, and who made him.

23. He will loſe none of his authority; no, not bate an ace of it. He is

humourſome to his wife, beats his children, is angry with his ſervants, ſtrict with his neighbours, revenges all affronts to the extremity; but, alas! forgets all the while that he is the man; and is more in arrear to God, that is ſo very patient with him, than they are to him, with whom he is ſo ſtrict and impatient.

24. He is curious to waſh, dreſs, and perfume his body, but careleſs of his ſoul; the one ſhall have many hours, the other not ſo many minutes; this ſhall have three or four new ſuits a year, but that muſt wear its old cloaths ſtill.

25. If he be to receive or ſee a great man, how nice and anxious is he that all things be in order; and with what reſpect and addreſs does he approach and make his court? But to God, how dry and formal, and conſtrained in his devotion?

26. In his prayers he ſays, "Thy will be done;" but means his own: at leaſt acts ſo.

27. It is too frequent to begin with God, and end with the world. But he is the good man's beginning and end, his Alpha and Omega.

LUXURY.

28. Such is now become our delicacy, that we will not eat ordinary meat, nor drink ſmall, palled liquor; we muſt have the beſt, and the beſt-cooked for our bodies, while our ſouls feed on empty or corrupted things.

29. In ſhort, man is ſpending all upon a bare houſe, and hath little or no furniture within to recommend it; which is preferring the cabinet to the jewel, a leaſe of ſeven years before an inheritance. So abſurd a thing is man, after all his proud pretences to wit and underſtanding.

INCONSIDERATION.

30. The want of due conſideration is the cauſe of all the unhappineſs man

brings upon himſelf. For his ſecond thoughts rarely agree with the firſt; which paſs not without a conſiderable retrenchment or correction. And yet that ſenſible warning is, too frequently, not precaution enough for his future conduct.

31. Well may we ſay, "Our infelicity is of ourſelves;" ſince there is nothing we do that we ſhould not do, but we know it, and yet do it.

Disappointment and Resignation.

32. For diſappointments, that come not by our own folly, they are the trials or corrections of heaven: and it is our own fault, if they prove not our advantage.

33. To repine at them does not mend the matter: it is only to grumble at our Creator. But to ſee the hand of God in them, with an humble ſubmiſſion to his will, is the way to turn our water into wine, and engage the greateſt love and mercy on our ſide.

34. We muſt needs diſorder ourſelves, if we only look at our loſſes. But if we conſider how little we deſerve what is left, our paſſion will cool, and our murmurs will turn into thankfulneſs.

35. If our hairs fall not to the ground, leſs do we, or our ſubſtance, without God's providence.

36. Nor can we fall below the arms of God, how low ſoever it be we fall.

37. For though our Saviour's paſſion is over, his compaſſion is not. That never fails his humble, ſincere diſciples. In him they find more than all that they loſe in the world.

MURMURING.

38. Is it reaſonable to take it ill, that any body deſires of us that which is their own? All we have is the Almighty's: and ſhall not God have his own when he calls for it?

39. Diſcontentedneſs is not only in ſuch a caſe ingratitude, but injuſtice: for we are both unthankful for the time we had it, and not honeſt enough to reſtore it, if we could keep it.

40. But it is hard for us to look on things in ſuch a glaſs, and at ſuch a diſtance from this low world; and yet it is our duty, and would be our wiſdom and our glory, to do ſo.

CENSORIOUSNESS.

41. We are apt to be very pert at cenſuring others, where we will not endure advice ourſelves. And nothing ſhews our weakneſs more, than to be ſo ſharp-ſighted at ſpying other mens faults, and ſo purblind about our own.

42. When the actions of a neighbour are upon the ſtage, we can have all our wits about us, are ſo quick and critical we can ſplit an hair, and find out every failure and infirmity; but are without feeling, or have but very little ſenſe, of our own.

43. Much of this comes from ill nature, as well as from an inordinate value of ourſelves: for we love rambling better than home, and blaming the unhappy, rather than covering and relieving them.

44. In ſuch occaſions ſome ſhew their malice, and are witty upon misfortunes; others their juſtice, they can reflect apace; but few or none their charity, eſpecially if it be about money matters.

45. You ſhall ſee an old miſer come forth with a ſet gravity, and ſo much ſeverity againſt the diſtreſſed, to excuſe his purſe, that he will, e'er he has done, put it out of all queſtion that riches is righteouſneſs with him. 'This,' ſays he, 'is the fruit of your prodigality, (as if, poor man, covetouſneſs were no fault) or, of your projects, or graſping after a great trade:' while he himſelf would have done the ſame thing, but that he had not the courage to venture ſo much ready money out of his own truſty hands, though it had been to have brought him back the In-

dies in return. But the proverb is juſt, "Vice ſhould not correct ſin."

46. They have a right to cenſure, that have a heart to help: the reſt is cruelty, not juſtice.

Bounds of Charity.

47. Lend not beyond thy ability, nor refuſe to lend out of thy ability: eſpecially when it will help others more than it can hurt thee.

48. If thy debtor be honeſt and capable, thou haſt thy money again, if not with encreaſe, with praiſe. If he prove inſolvent, do not ruin him to get that which it will not ruin thee to loſe: for thou art but a ſteward, and another is thy owner, maſter, and judge.

49. The more merciful acts thou doſt, the more mercy thou wilt receive: and if with a charitable employment of thy temporal riches, thou gaineſt eternal treaſure, thy purchaſe is infinite: thou wilt have found the art of multiplying indeed.

FRUGALITY OR BOUNTY.

50 Frugality is good, if liberality be joined with it. The firſt is leaving off ſuperfluous expences; the laſt beſtowing them to the benefit of others that need. The firſt without the laſt begins covetouſneſs; the laſt without the firſt begins prodigality. Both together make an excellent temper. Happy the place where that is found.

51. Were it univerſal, we ſhould be cured of two extremes, want and exceſs: and the one would ſupply the other, and ſo bring both nearer to a mean; the juſt degree of earthly happineſs.

52. It is a reproach to religion and government, to ſuffer ſo much poverty and exceſs.

53. Were the ſuperfluities of a nation valued, and made a perpetual tax or benevolence, there would be more almshouſes than poor, ſchools than ſcholars, and enough to ſpare for government beſides.

54. Hoſpitality is good, if the poorer ſort are the ſubjects of our bounty; elſe too near a ſuperfluity.

Discipline.

55. If thou wouldſt be happy and eaſy in thy family, above all things obſerve diſcipline.

56. Every one in it ſhould know their duty; and there ſhould be a time and place for every thing; and, whatever elſe is done or omitted, be ſure to begin and end with God.

Industry.

57. Love labour: for if thou doſt not want it for food, thou mayſt for phyſic. It is wholeſome for thy body, and good for thy mind. It prevents the fruits of idleneſs, which many times comes of nothing to do, and leads too many to do what is worſe than nothing.

58. A garden, an elaboratory, a workhouſe, improvements, and breeding, are pleaſant and profitable diverſions to

the idle and ingenious; for here they miſs ill company, and converſe with nature and art; whoſe varieties are equally grateful and inſtructing, and preſerve a good conſtitution of body and mind.

TEMPERANCE.

59. To this a ſpare diet contributes much. Eat therefore to live, and do not live to eat. That is like a man, but this below a beaſt.

60. Have wholeſome, but not coſtly food: and be rather cleanly than dainty in ordering it.

61. The receipts of cookery are ſwelled to a volume, but a good ſtomach excels them all: to which nothing contributes more than induſtry and temperance.

62. It is a cruel folly to offer up to oſtentation ſo many lives of creatures, as make up the ſtate of our treats; as it is a prodigal one to ſpend more in ſauce than in meat.

63. The proverb ſays, "That enough is as good as a feaſt;" but it is certainly

better, if ſuperfluity be a fault, which never fails to be at feſtivals.

64. If thou riſe with an appetite, thou art ſure never to ſit down without one.

65. Rarely drink but when thou art dry; nor then, between meals, if it can be avoided.

66. The ſmaller the drink, the clearer the head, and the cooler the blood: which are great benefits in temper and buſineſs.

67. Strong liquors are good at ſome times, and in ſmall proportions: being better for phyſic than food; for cordials, than common uſe.

68. The moſt common things are the moſt uſeful: which ſhews both the wiſdom and goodneſs of the great Lord of the family of the world.

69. What, therefore, he has made rare, do not thou uſe too commonly: leſt thou ſhouldſt invert the uſe and order of things, become wanton and voluptuous, and thy bleſſings prove a curſe.

70. "Let nothing be loſt," ſaid our

Saviour; but that is loſt that is miſuſed.

71. Neither urge another to that thou wouldſt be unwilling to do thyſelf; nor do thyſelf what looks to thee unſeemly, and intemperate in another.

72. All exceſs is ill; but drunkenneſs is of the worſt ſort. It ſpoils health, diſmounts the mind, and unmans men. It reveals ſecrets, is quarrelſome, laſcivious, impudent, dangerous, and mad. In fine, he that is drunk is not a man: becauſe he is ſo long void of reaſon, that diſtinguiſhes a man from a beaſt.

APPAREL.

73. Exceſs in apparel is another coſtly folly. The very trimming of the vain world would clothe all the naked one.

74. Chuſe thy clothes by thine own eyes, not another's. The more plain and ſimple they are, the better; neither unſhapely, nor fantaſtical; and for uſe and decency, and not for pride.

75. If thou art clean and warm, it is

ſufficient; for more doth but rob the poor, and pleaſe the wanton.

76. It is ſaid of the true church, "The King's daughter is all glorious within." Let our care, therefore, be of our minds, more than of our bodies, if we would be of her communion.

77. We are told with truth, 'That meekneſs and modeſty are the rich and charming attire of the ſoul:' and the plainer the dreſs, the more diſtinctly, and with greater luſtre, their beauty ſhines.

78. It is great pity ſuch beauties are ſo rare, and thoſe of Jezebel's forehead are ſo common: whoſe dreſſes are incentives to luſt; but bars, inſtead of motives, to love or virtue.

RIGHT MARRIAGE.

79. Never marry but for love; but ſee that thou loveſt what is lovely.

80. If love be not thy chiefeſt motive, thou wilt ſoon grow weary of a married

ſtate, and ſtray from thy promiſe, to ſearch out thy pleaſures in forbidden places.

81. Let not enjoyment leſſen, but augment, affection: it being the baſeſt of paſſions to like when we have not, what we ſlight when we poſſeſs.

82. It is the difference betwixt luſt and love, that this is fixed, that volatile. Love grows, luſt waſtes, by enjoyment: and the reaſon is, that one ſprings from an union of ſouls, and the other ſprings from an union of ſenſe.

83. They have diverſe originals, and ſo are of different families: that inward and deep, this ſuperficial; this tranſient, and that permanent.

84. They that marry for money, cannot have the true ſatisfaction of marriage; the requiſite means being wanting.

85. Men are generally more careful of the breed of their horſes and dogs, than of their children.

86. Thoſe muſt be of the beſt ſort, for ſhape, ſtrength, courage, and good condi-

tions: but as for these, their own posterity, money shall answer all things. With such, it makes the crooked straight, sets squint-eyes right, cures madness, covers folly, changes ill conditions, mends the skin, gives a sweet breath, repairs honours, makes young, works wonders.

87. O how sordid is man grown! man, the noblest creature of the world, as a God on earth, and the image of him that made it; thus to mistake earth for heaven, and worship gold for God!

AVARICE.

88. Covetousness is the greatest of monsters, as well as the root of all evil. I have once seen the man that died to save charges! 'What! Give ten shillings to a doctor, and have an apothecary's bill besides, that may come to I know not what! No, not he: valuing life less than twenty shillings. But, indeed, such a man could not, well, set too low a price upon himself; who,

though he lived up to the chin in bags, had rather die, than find in his heart to open one of them, to help to ſave his life.

89. Such a man is 'felo de ſe,' and deſerves not Chriſtian burial.

90. He is a common nuiſance, a way acroſs the ſtream, that ſtops the current, an obſtruction, to be removed by a purge of the law. The only gratification he gives his neighbours, is to let them ſee that he himſelf is as little the better for what he has, as they are. For he always looks like Lent; a ſort of Lay-Minim. In ſome ſenſe he may be compared to Pharaoh's lean kine; for all that he has, does him no good. He commonly wears his clothes till they leave him, or that nobody elſe can wear them. He affects to be thought poor, to eſcape robbery and taxes; and by looking as if he wanted an alms, excuſes himſelf from giving any. He ever goes late to markets, to cover buying the worſt; but does it be-

cauſe that is cheapeſt. He lives of the offal. His life were an inſupportable puniſhment, to any temper but his own: and no greater torment to him on earth, than to live as other men do. But the miſery of his pleaſure is, that he is never ſatisfied with getting, and always in fear of loſing what he cannot uſe.

91. How vilely he has loſt himſelf, that becomes a ſlave to his ſervant, and exalts him to the dignity of his Maker! Gold is the God, the wife, the friend, of the money-monger of the world. But in.

MARRIAGE

92. Do thou be wiſe: prefer the perſon before money, virtue before beauty, the mind before the body: then thou haſt a wife, a friend, a companion, a ſecond-ſelf, one that bears an equal ſhare with thee, in all thy toils and troubles.

93. Chuſe one that meaſures her ſatisfaction, ſafety, and danger, by thine; and of whom thou art ſure, as of thy ſecreteſt thoughts: a friend as well as a

wife; which, indeed, a wife implies; for ſhe is but half a wife that is not, or is not capable of being, ſuch a friend.

94. Sexes make no difference; ſince in ſouls there is none: and they are the ſubjects of friendſhip.

95. He that minds a body and not a ſoul, has not the better part of that relation; and will conſequently want the nobleſt comfort of a married life.

96. The ſatisfaction of our ſenſes is low, ſhort, and tranſient; but the mind gives a more raiſed and extended pleaſure, and is capable of an happineſs founded upon reaſon; not bounded and limited by the circumſtances that bodies are confined to.

97. Here it is we ought to ſearch out our pleaſure, where the field is large, and full of variety, and of an enduring nature: ſickneſs, poverty, or diſgrace, being not able to ſhake it; becauſe it is not under the moving influences of worldly contingencies.

98. The ſatisfaction of thoſe that do ſo is in well-doing, and in the aſſurance they have of a future reward; that they are beſt loved of thoſe they love moſt; and that they enjoy and value the liberty of their minds above that of their bodies: having the whole creation for their proſpect; the moſt noble and wonderful works and providences of God, the hiſtories of the ancients, and in them the actions and examples of the virtuous, and laſtly, themſelves, their affairs, and family, to exerciſe their minds and friendſhip upon.

99. Nothing can be more entire and without reſerve; nothing more zealous, affectionate, and ſincere; nothing more contented and conſtant, than ſuch a couple; nor no greater temporal felicity, than to be one of them.

100. Between a man and his wife, nothing ought to rule but love. Authority is for children and ſervants; yet not without ſweetneſs.

101. As love ought to bring them to-

gether, ſo it is the beſt way to keep them well together.

102. Wherefore uſe her not as a ſervant, whom thou wouldſt, perhaps, have ſerved ſeven years to have obtained.

103. An huſband and wife that love and value one another, ſhew their children and ſervants that they ſhould do ſo too. Others viſibly loſe their authority in their families by their contempt of one another; and teach their children to be unnatural by their own examples.

104. It is a general fault, not to be more careful to preſerve nature in children; who, at leaſt in the ſecond deſcent, hardly have a feeling of their relation: which muſt be an unpleaſant reflection to affectionate parents.

105. Frequent viſits, preſents, intimate correſpondence, and intermarriages within allowed bounds, are means of keeping up the concern and affection that nature requires from relations.

FRIENDSHIP.

106. Friendſhip is the next pleaſure we may hope for: and where we find it not at home, or have no home to find it in, we may ſeek it abroad. It is an union of ſpirits, a marriage of hearts, and the bond thereof virtue.

107. There can be no friendſhip where there is no freedom. Friendſhip loves a free air, and will not be penned up in ſtraight and narrow incloſures. It will ſpeak freely, and act ſo too; and take nothing ill, where no ill is meant; nay, where it is, it will eaſily forgive, and forget too, upon ſmall acknowledgments.

108. Friends are true twins in ſoul; they ſympathize in every thing, and have the ſame love and averſion.

109. One is not happy without the other; nor can either of them be miſerable alone. As if they could change bodies, they take their turns in pain as well as in pleaſure; relieving one another in their moſt adverſe conditions.

110. What one enjoys, the other cannot want. Like the primitive Chriſtians, they have all things in common, and no property, but in one another.

QUALITIES OF A FRIEND.

111. A true friend unboſoms freely, adviſes juſtly, aſſiſts readily, adventures boldly, takes all patiently, defends courageouſly, and continues a friend unchangeably.

112. Theſe being the qualities of a friend, we are to find them before we chuſe one.

113. The covetous, the angry, the proud, the jealous, the talkative, cannot but make ill friends, as well as falſe.

114. In ſhort, chuſe a friend as thou doſt a wife, till death ſeparate you.

115. Yet be not a friend beyond the altar, but let virtue bound thy friendſhip; elſe it is not friendſhip, but an evil confederacy.

116. If my brother, or kinſman, will be my friend, I ought to prefer him be-

fore a ſtranger; or I ſhew little duty or nature to my parents.

117. And as we ought to prefer our kindred in point of affection, ſo too in point of charity, if equally needing and deſerving.

CAUTION AND CONDUCT.

118. Be not eaſily acquainted; leſt, finding reaſon to cool, thou makeſt an enemy inſtead of a good neighbour.

119. Be reſerved, but not ſour; grave, but not formal; bold, but not raſh; humble, but not ſervile; patient, not inſenſible; conſtant, not obſtinate; chearful, not light; rather ſweet, than familiar; familiar, than intimate; and intimate with very few, and upon very good grounds.

120. Return the civilities thou receiveſt, and be ever grateful for favours.

REPARATION.

121. If thou haſt done an injury to another, rather own it than defend it

One way thou gaineſt forgiveneſs; the other, thou doubleſt the wrong and reckoning.

122. Some oppoſe honour to ſubmiſſion; but it can be no honour to maintain what it is diſhonourable to do.

123. To confeſs a fault that is none, out of fear, is indeed mean; but not to be afraid of ſtanding in one, is bruti ſh.

124. We ſhould make more haſte to right our neighbour, than we do to wrong him; and inſtead of being vindictive, we ſhould leave him to judge of his own ſatisfaction.

125. True honour will pay treble damages, rather than juſtify one wrong by another.

126. In ſuch controverſies, it is but too common for ſome to ſay, 'Both are to blame,' to excuſe their own unconcernedneſs; which is a baſe neutrality. Others will cry, 'They are both alike;' thereby involving the injured with the guilty, to mince the matter for the

faulty, or cover their own injuſtice to the wronged party.

127. Fear and gain are great perverters of mankind: and where either prevails, the judgment is violated.

RULES OF CONVERSATION.

128. Avoid company, where it is not profitable or neceſſary: and in thoſe occaſions, ſpeak little, and laſt.

129. Silence is wiſdom where ſpeaking is folly, and always ſafe.

130. Some are ſo fooliſh, as to interrupt and anticipate thoſe that ſpeak, inſtead of hearing and thinking before they anſwer: which is uncivil, as well as ſilly.

131. If thou thinkeſt twice before thou ſpeakeſt once, thou wilt ſpeak twice the better for it.

132. Better ſay nothing, than not to the purpoſe. And to ſpeak pertinently, conſider both what is fit, and when it is fit, to ſpeak.

133. In all debates, let truth be thy

aim; not victory, or an unjuſt intereſt: and endeavour to gain, rather than to expoſe, thy antagoniſt.

134. Give no advantage in argument, nor loſe any that is offered. This is a benefit which ariſes from temper.

135. Do not uſe thyſelf to diſpute againſt thine own judgment, to ſhew wit; leſt it prepare thee to be too indifferent about what is right: nor againſt another man, to vex him, or for mere trial of ſkill; ſince to inform, or to be informed, ought to be the end of all conferences.

136. Men are too apt to be more concerned for their credit, than for the cauſe.

ELOQUENCE.

137. There is a truth and beauty in rhetorick; but it oftener ſerves ill turns than good ones.

138. Elegancy is a good mien and addreſs given to matter, be it by proper, or by figurative ſpeech: where the words are apt, and alluſions very natu-

ral, certainly it has a moving grace; but it is too artificial for ſimplicity and oftentimes for truth. The danger is, leſt it delude the weak; who, in ſuch caſes, may miſtake the handmaid for the miſtreſs, if not error for truth.

139. It is certain, truth is leaſt indebted to it, becauſe ſhe has leaſt need of it, and leaſt uſes it.

140. But it is a reprovable delicacy in them that deſpiſe truth in plain clothes.

141. Such luxuriants have but falſe appetites; like thoſe gluttons, that by ſauce force them, where they have no ſtomach, and ſacrifice to their palate, not their health: which cannot be without great vanity, nor that without ſome ſin.

TEMPER.

142. Nothing does reaſon more right, than the coolneſs of thoſe that offer it; for truth often ſuffers more by the heat of its defenders, than from the argu-

ments of its oppoſers.

143. Zeal ever follows an appearance of truth, and the aſſured are too apt to be warm; but it is their weak ſide in argument: zeal being better ſhewn againſt ſin, than perſons, or their miſtakes.

TRUTH.

144. Where thou art obliged to ſpeak, be ſure to ſpeak the truth; for equivocation is half-way to lying, as lying the whole way to hell.

JUSTICE.

145. Believe nothing againſt another, but upon good authority: nor report what may hurt another, unleſs it be a greater hurt to others to conceal it.

SECRECY.

146. It is wiſe not to ſeek a ſecret; and honeſt not to reveal one:

147. Only truſt thyſelf, and another ſhall not betray thee.

148. Openneſs has the miſchief, though not the malice of treachery.

COMPLACENCY.

149. Never aſſent merely to pleaſe others; for that is, beſides flattery, oftentimes untruth, and diſcovers a mind liable to be ſervile and baſe: nor contradict to vex others; for that ſhews an ill temper, and provokes, but profits nobody.

SHIFTS.

150. Do not accuſe others to excuſe thyſelf; for that is neither generous nor juſt. But let ſincerity and ingenuouſneſs be thy refuge, rather than craft and falſehood: for cunning borders very near upon knavery.

151. Wiſdom never uſes or wants it. Cunning to the wiſe, is as an ape to a man.

INTEREST.

152. Intereſt has the ſecurity, though not the virtue, of a principle. As the

world goes, it is the ſureſt ſide; for men daily leave both relations and religion to follow it.

153. It is an odd ſight, but very evident, that families and nations of croſs religions and humours unite againſt thoſe of their own, where they find an intereſt to do it.

154. We are tied down by our ſenſes to this world; and where that is in queſtion, it can be none with worldly men, whether they ſhould not forſake all other conſiderations for it.

INQUIRY.

155. Have a care of vulgar errors. Diſlike, as well as allow, reaſonably.

156. Inquiry is human, blind obedience brutal. Truth never loſes by the one, but often ſuffers by the other.

157. The uſefulleſt truths are plaineſt: and while we keep to them, our differences cannot riſe high.

158. There may be a wantonneſs in ſearch, as well as a ſtupidity in truſting.

It is great wiſdom equally to avoid the extremes.

RIGHT TIMING.

159. Do nothing improperly. Some are witty, kind, cold, angry, eaſy, ſtiff, jealous, careleſs, cautious, confident, cloſe, open, but all in the wrong place.

160. It is ill miſtaking, where the matter is of importance.

161. It is not enough that a thing be right, if it be not fit to be done. If not prudent, though juſt, it is not adviſable. He that loſes by getting, had better loſe than get.

KNOWLEDGE.

162. Knowledge is the treaſure, but judgment the treaſurer, of a wiſe man.

163. He that has more knowledge than judgment, is made for another man's uſe more than his own.

164. It cannot be a good conſtitution, where the appetite is great, and the digeſtion weak.

165. There are ſome men, like dictionaries, to be looked into upon occaſion; but have no connection, and are little entertaining.

166. Leſs knowledge than judgment, will always have the advantage upon the injudicious knowing man.

167. A wiſe man makes what he learns his own; the other ſhews he is but a copy, or a collection at moſt.

WIT.

168. Wit is a happy and ſtriking way of expreſſing a thought.

169. It is not often, though it be lively and mantling, that it carries a great body with it.

170. Wit, therefore, is fitter for diverſion than buſineſs, being more grateful to fancy than judgment.

171. Leſs judgment than wit, is more ſail than ballaſt.

172. Yet it muſt be confeſſed that wit

gives an edge to ſenſe, and recommends it extremely.

173. Where judgment has wit to expreſs it, there is the beſt orator.

OBEDIENCE TO PARENTS.

174. If thou wouldſt be obeyed being a father, being a ſon be obedient.

175. He that begets thee owns thee, and has a natural right over thee.

176. Next to God, thy parents: next them, the magiſtrate.

177. Remember that thou art not more indebted to thy parents for thy nature, than for their love and care.

178. Rebellion, therefore, in children was made death by God's law, and in the people, the next ſin to idolatry, which is renouncing of God, the great parent of all.

179. Obedience to parents is not only our duty, but our intereſt. If we received our life from them, we prolong it by obeying them; for obedience is the firſt commandment with promiſe.

180. The obligation is as indiſſoluble

as the relation.

181. If we muſt not diſobey God to obey them, at leaſt we muſt let them ſee that there is nothing elſe in our refuſal; for ſome unjuſt commands cannot excuſe the general neglect of our duty. They will be our parents, and we muſt be their children ſtill: and if we cannot act for them againſt God, neither can we act againſt them for ourſelves, or any thing elſe.

Bearing.

182. A man in buſineſs muſt put up many affronts, if he loves his own quiet.

183. We muſt not pretend to ſee all that we ſee, if we would be eaſy.

184. It were endleſs to diſpute upon every thing that is diſputable.

185. A vindictive temper is not only uneaſy to others, but to them that have it.

Promising.

186. Rarely promiſe; but, if lawful, conſtantly perform.

187. Haſty reſolutions are of the nature of vows; and to be equally avoided.

188. 'I will never do this,' ſays one, yet does it. 'I am reſolved to do that,' ſays another; but flags upon ſecond thoughts; or does it, though aukwardly, for his word's ſake; as if it were worſe to break his word, than to do amiſs in keeping it.

189. Wear none of thine own chains; but keep free, whilſt thou art free.

190. It is an effect of paſſion that wiſdom corrects, to lay thyſelf under reſolutions that cannot be well made, and worſe performed.

FIDELITY.

191. Avoid, all thou canſt, being intruſted; but do thy utmoſt to diſcharge the truſt thou undertakeſt: for careleſneſs is injurious, if not unjuſt.

192. The glory of a ſervant is fidelity, which cannot be without diligence, as well as truth.

193. Fidelity has enfranchiſed ſlaves,

and adopted ſervants to be ſons.

194. Reward a good ſervant well: and rather quit, than diſquiet thyſelf with, an ill one.

MASTER.

195. Mix kindneſs with authority; and rule more by diſcretion than rigour.

196. If thy ſervant be faulty, ſtrive rather to convince him of his error, than diſcover thy paſſion; and when he is ſenſible forgive him.

197. Remember he is thy fellow-creature; and that God's goodneſs, not thy merit, has made the difference betwixt thee and him.

198. Let not thy children domineer over thy ſervants; nor ſuffer them to ſlight thy children.

199. Suppreſs tales in the general; but where a matter requires notice, encourage the complaint, and right the aggrieved.

200. If a child, he ought to entreat, and not to command; and if a ſervant, to comply, where he does not obey.

201. Though there ſhould be but one maſter and miſtreſs in a family, yet ſervants ſhould know that children have the reverſion.

SERVANT.

202. Indulge not unſeemly things in thy maſter's children, nor refuſe them what is fitting: for one is the higheſt unfaithfulneſs, and the other indiſcretion, as well as diſreſpect.

203. Do thine own work honeſtly and cheerfully; and when that is done, help thy fellow, that ſo another time he may help thee.

204. If thou wilt be a good ſervant, thou muſt be true; and thou canſt not be true if thou defraudeſt thy maſter.

205. A maſter may be defrauded many ways by a ſervant: as in time, care, pains, money, truſt.

206. But a true ſervant is the contrary: he is diligent, careful, truſty. He tells no Tales, reveals no ſecrets, refuſes no pains, is not to be tempted by gain, or awed by fear, to unfaithfulneſs.

207. Such a ſervant ſerves God, in ſerving his maſter; and has double wages for his work, to wit, here and hereafter.

JEALOUSY.

208. Be not fancifully jealous, for that is fooliſh; as to be reaſonably ſo is wiſe.

209. He that ſuperfines upon other men's actions, cozens himſelf, as well as injures them.

210. To be very ſubtle and ſcrupulous in buſineſs is as hurtful, as being over-confident and ſecure.

211. In difficult caſes ſuch a temper is timorous, and in diſpatch irreſolute.

212. Experience is a ſafe guide; and a practical head is a great happineſs in buſineſs.

POSTERITY.

213. We are too careleſs of poſterity; not conſidering that as they are, ſo the next generation will be.

214. If we would amend the world, we ſhould mend ourſelves; and teach our children to be, not what we are, but what they ſhould be.

215. We are too apt to awaken and tune up their paſſions by the example of our own; and to teach them to be pleaſed, not with what is beſt, but with what pleaſes beſt.

216. It is our duty, and ought to be our care, to ward againſt that paſſion in them, which is more eſpecially our own weakneſs and affliction: for we are in great meaſure accountable for them, as well as for ourſelves.

217. We are in this, alſo, true turners of the world upſide down: for money is firſt, and virtue laſt, and leaſt in our care.

218. It is not how we leave our children, but what we leave them.

219. To be ſure, virtue is but a ſupplement, and not a principal, in their portion and character: and therefore we ſee ſo little wiſdom, or goodneſs,

goodneſs, among the rich, in proportion to their wealth.

A Country Life.

220. The country life is to be preferred, for there we ſee the works of God; but in cities, little elſe but the works of men: and the one makes a better ſubject for our contemplation than the other.

221. As puppets are to men, and babies to children; ſo is man's workmanſhip to God's: we are the picture, he the reality.

222. God's works declare his power, wiſdom, and goodneſs; but man's works, for the moſt part, his pride, folly, and exceſs. The one is for uſe, the other, chiefly, for oſtentation and luſt.

223. The country is both the philoſopher's garden and library, in which he reads and contemplates the power, wiſdom, and goodneſs of God.

224. It is his food, as well as ſtudy; and gives him life, as well as learning.

225. A ſweet and natural retreat from noiſe and talk, and allows opportunity for reflection, and gives the beſt ſubjects for it.

226. In ſhort, it is an original, and the knowledge and improvement of it man's oldeſt buſineſs and trade, and the beſt he can be of.

ART AND PROJECT.

227. Art is good, where it is beneficial. Socrates wiſely bounded his knowledge and inſtruction by practice.

228. Have a care, therefore, of projects; and yet deſpiſe nothing raſhly, or in the lump.

229. Ingenuity, as well as religion, ſometimes ſuffers between two thieves; pretenders and deſpiſers.

230. Though injudicious and diſhoneſt projectors often diſcredit art; yet the moſt uſeful and extraordinary inventions have not, at firſt, eſcaped the

ſcorn of ignorance; as their authors rarely have cracking of their heads, or breaking of their backs.

231. Undertake no experiment in ſpeculation, that appears not true in art; nor then, at thine own coſt, if coſtly or hazardous in making.

232. As many hands make light work; ſo ſeveral purſes make cheap experiments.

INDUSTRY.

233. Induſtry is certainly very commendable, and ſupplies the want of parts.

234. Patience and diligence, like faith, remove mountains.

235. Never give out while there is hope; but hope not beyond reaſon: for that ſhews more deſire than judgment.

236. It is a profitable wiſdom, to know when we have done enough: much time and pains are ſpared, in

not flattering ourſelves againſt probabilities.

TEMPORAL HAPPINESS.

237. Do good with what thou haſt, or it will do thee no good.

238. Seek not to be rich, but happy. The one lies in bags, the other in content, which wealth can never give.

239. We are apt to call things by wrong names. We will have proſperity to be happineſs, and adverſity to be miſery; though that is the ſchool of wiſdom, and oftentimes the way to eternal happineſs.

240. If thou wouldſt be happy, bring thy mind to thy condition, and have an indifferency for more than what is ſufficient.

241. Have but little to do, and do it thyſelf: and do to others as thou wouldſt have them do to thee: ſo thou canſt not fail of temporal felicity.

242. The generality are the worſe for their plenty. The voluptuous conſumes it, the miſer hides it; it is the

good man that uſes it, and to good purpoſes. But ſuch are hardly found among the proſperous.

243. Be rather bountiful, than expenſive.

244. Neither make nor go to feaſts; but let the laborious poor bleſs thee at home in their ſolitary cottages.

245. Never voluntarily want what thou haſt in poſſeſſion; nor ſo ſpend it as to involve thyſelf in want unavoidable.

246. Be not tempted to preſume by ſucceſs; for many, that have got largely, have loſt all by coveting to get more.

247. To hazard much to get much, has more of avarice than wiſdom.

248. It is great prudence, both to bound and uſe proſperity.

249. Too few know when they have enough; and fewer know how to employ it.

250. It is equally adviſable not to

part lightly with what is hardly gotten, and not to ſhut up cloſely what flows in freely.

251. Act not the ſhark upon thy neighbour; nor take advantage of the ignorance, prodigality, or neceſſity of any one: for that is next door to a fraud, and, at beſt, makes but an unbleſſed gain.

252. It is oftentimes the judgment of God upon greedy rich men, that he ſuffers them to puſh on their deſires of wealth to the exceſs of over-reaching, grinding, or oppreſſion; which poiſons all they have gotten: ſo that it commonly runs away as faſt, and by as bad ways, as it was heaped up together.

RESPECT.

253. Never eſteem any man, or thyſelf, the more for money; nor think the meaner of thyſelf, or another, for want of it: virtue being the juſt reaſon of reſpecting, and the want of it of ſlighting, any one.

254. A man, like a watch, is to be valued for his goings.

255. He that prefers him upon other accounts, bows to an idol.

256. Unleſs virtue guide us, our choice muſt be wrong.

257. An able bad man is an ill inſtrument, and to be ſhunned as the plague.

258. Be not deceived with the firſt appearances of things; but give thyſelf time to be in the right.

259. Shew is not ſubſtance: realities govern wiſe men.

260. Have a care, therefore, where there is more ſail than ballaſt.

HAZARD.

261. In all buſineſs, it is beſt to put nothing to hazard: but where it is unavoidable, be not raſh, but firm and reſigned.

262. We ſhould not be troubled for what we cannot help: but if it was our fault, let it be ſo no more. Amendment is repentance, if not reparation.

263. As a deſperate game needs an

able gameſter: ſo conſideration often would prevent, what the beſt ſkill in the world cannot recover.

264. Where the probability of advantage exceeds not that of loſs, wiſdom never adventures.

265. To ſhoot well flying, is well; but to chuſe it, has more of vanity than judgment.

266. To be dexterous in danger, is a virtue; but to court danger to ſhow it, is weakneſs.

DETRACTION.

267. Have a care of that baſe evil, detraction. It is the fruit of envy, as that is of pride, the immediate offſpring of the Devil: who, of an angel, a Lucifer, a ſon of the morning, made himſelf a ſerpent, a Devil, a Beelzebub, and all that is obnoxious to the Eternal Goodneſs.

268. Virtue is not ſecure againſt envy. Men will leſſen what they will not imitate.

269. Diſlike what deſerves it; but never hate, for that is of the nature of malice: which is almoſt ever to perſons, not things; and is one of the blackeſt qualities ſin begets in the ſoul.

MODERATION.

270. It were an happy day, if men could bound and qualify their reſentments with charity to the offender: for then, our anger would be without ſin, and better convict and edify the guilty; which alone can make it lawful.

271. Not to be provoked is beſt; but if moved, never correct till the fume is ſpent; for every ſtroke our fury ſtrikes, is ſure to hit ourſelves at laſt.

272. If we did but obſerve the allowances our reaſon makes upon reflection, when our paſſion is over, we could not want a rule how to behave ourſelves again on the like occaſions.

273. We are more prone to complain than redreſs, and to cenſure than excuſe.

274. It is next to unpardonable, that we can ſo often blame what we will not once mend. It ſhews that we know, but will not do, our Maſter's will.

275. They that cenſure, ſhould practiſe; or elſe, let them have the firſt ſtone, and the laſt too.

TRICK.

276. Nothing needs a trick, but a trick; ſincerity loathes one.

277. We muſt take care to do things rightly: for a juſt ſentence may be unjuſtly executed.

278. Circumſtances give great light to true judgment, if well weighed.

PASSION.

279. Paſſion is a ſort of fever in the mind, which ever leaves us weaker than it found us.

280. But, being intermitting, to be ſure it is curable with care.

281. It, more than any thing, deprives us of the uſe of our judgment;

for it raiſes a duſt very hard to ſee through.

282. Like wine, whoſe lees fly up, being jogged, it is too muddy to drink.

283. It may not unfitly be termed the mob of the man, that commits a riot upon his reaſon.

284. I have oftentimes thought, that a paſſionate man is like a weak ſpring, that cannot ſtand long locked.

285. And it is as true, that thoſe things are unfit for uſe, that cannot bear ſmall knocks without breaking.

286. He that will not hear, cannot judge; and he that cannot bear contradiction, may, with all his wit, miſs the mark.

287. Objection and debate ſift out truth; which needs temper, as well as judgment.

288. But above all, obſerve it in reſentments; for there paſſion is moſt extravagant.

289. Never chide for anger, but inſtruction.

290. He that corrects out of paſſion,

raiſes revenge ſooner than repentance.

291. It has more of wantonneſs than wiſdom; and reſembles thoſe that eat to pleaſe their palate, rather than their appetite.

292. It is the difference between a wiſe and a weak man; this judges by the lump, that by parts, and their connection.

293. The Greeks uſed to ſay, 'All caſes are governed by their circumſtances.' The ſame thing may be well and ill, as they change or vary the matter.

294. A man's ſtrength is ſhewn by his bearing. 'Bonum agere, & mala pati, regis eſt.'

PERSONAL CAUTIONS.

295. Reflect without malice, but never without need.

296. Deſpiſe nobody, nor no condition; leſt it come to be thine own.

297. Never rail, nor taunt. The one is rude, the other is ſcornful, and both evil.

298. Be not provoked by injuries, to commit them.

299. Upbraid only ingratitude.

300. Haſte makes work, which caution prevents.

301. Tempt no man; leſt thou fall for it.

302. Have a care of preſuming upon after-games; for if that miſs, all is gone.

303. Opportunities ſhould never be loſt, becauſe they can hardly be regained.

304. It is well to cure, but better to prevent a diſtemper. The firſt ſhews more ſkill, but the laſt more wiſdom.

305. Never make a trial of ſkill in difficult or hazardous caſes.

306. Refuſe not to be informed: for that ſhews pride or ſtupidity.

307. Humility and knowledge in poor clothes, excel pride and ignorance in coſtly attire.

308. Neither deſpiſe, nor oppoſe, what thou doſt not underſtand.

BALLANCE.

309. We muſt not be concerned above the value of the thing that engages us; nor raiſed above reaſon, in maintaining what we think reaſonable.

310. It is too common an error, to invert the order of things, by making an end of that which is a means, and a means of that which is an end.

311. Religion and government eſcape not this miſchief: the firſt is too often made a means, inſtead of an end; the other an end, inſtead of a means.

312. Thus men ſeek wealth, rather than ſubſiſtence; and the end of cloaths is the leaſt reaſon of their uſe. Nor is the ſatisfying of our appetite our end in eating, ſo much as the pleaſing of our palate. The like may alſo be ſaid of building, furniture, &c. where the man rules not the beaſt, and appetite ſubmits not to reaſon.

313. It is great wiſdom to proportion our eſteem to the nature of the thing: for as that way things will not be undervalued, ſo neither will they engage us above their intrinſic worth.

314. If we ſuffer little things to have great hold upon us, we ſhall be as much tranſported for them, as if they deſerved it.

315. It is an old proverb, 'Maxima bella ex leviſſimis cauſis:' The greateſt feuds have had the ſmalleſt beginnings.

316. No matter what the ſubject of the diſpute be, but what place we give it in our minds; for that governs our concern and reſentment.

317. It is one of the fataleſt errors of our lives, when we ſpoil a good cauſe by an ill management: and it is not impoſſible but we may mean well in an ill buſineſs; but that will not defend it.

318. If we are but ſure the end is right, we are too apt to gallop over all bounds to compaſs it: not conſidering,

that lawful ends may be very unlawfully attained.

319. Let us be careful to take juſt ways to compaſs juſt things; that they may laſt in their benefits to us.

320. There is a troubleſome humour ſome men have, that if they may not lead, they will not follow; but had rather a thing were never done, than not done their own way, though otherwiſe very deſirable.

321. This comes of an over-fulneſs of ourſelves, and ſhews we are more concerned for praiſe, than the ſucceſs of what we think a good thing.

POPULARITY.

322. Affect not to be ſeen, and men will leſs ſee thy weakneſs.

323. They that ſhew more than they are, raiſe an expectation they cannot anſwer; and ſo loſe their credit, as ſoon as they are found out.

324. Avoid popularity. It has many

ſnares, and no real benefit to thyſelf; and uncertainty to others.

PRIVACY.

325. Remember the proverb, 'Bene qui latuit, bene vixit:' They are happy, that live retiredly.

326. If this be true, princes and their grandees, of all men, are the unhappieſt; for they live leaſt alone: and they that muſt be enjoyed by every body, can never enjoy themſelves as they ſhould.

327. It is the advantage little men have upon them; they can be private, and have leiſure for family comforts, which are the greateſt worldly contents men can enjoy.

328. But they that place pleaſure in greatneſs, ſeek it there: and, we ſee, rule is as much the ambition of ſome natures, as privacy is the choice of others.

GOVERNMENT.

329. Government has many ſhapes, but it is ſovereignty, though not freedom, in all of them.

330. Rex & Tyrannus, are very different characters: one rules his people by laws, to which they conſent; the other by his abſolute will and power. That is called freedom; this, tyranny.

331. The firſt is endangered by the ambition of the populace, which ſhakes the conſtitution; the other by an ill adminiſtration, which hazards the tyrant and his family.

332. It is great wiſdom, in princes of both ſorts, not to ſtrain points too high with their people; for whether the people have a right to oppoſe them or not, they are ever ſure to attempt it when things are carried too far: though the remedy oftentimes proves worſe than the diſeaſe.

333. Happy that king who is great by juſtice, and that people who are free by obedience.

334. Where the ruler is juſt, he may be ſtrict; elſe it is two to one it turns upon him: and though he ſhould prevail, he can be no gainer, where his people are the loſers.

335. Princes muſt not have paſſions in government, nor reſent beyond intereſt and religion.

336. Where example keeps pace with authority, power hardly fails to be obeyed, and magiſtrates to be honoured.

337. Let the people think they govern, and they will be governed.

338. This cannot fail, if thoſe they truſt are truſted.

339. That prince who is juſt to them in great things, and humours them oftentimes in ſmall ones, is ſure to have and keep them from all the world.

340. For the people is the politick wife of the prince, that may be better managed by wiſdom, than ruled by force.

341. But where the magiſtrate is par-

tial, and ſerves ill turns, he loſes his authority with the people, and gives the populace opportunity to gratify their ambition: and ſo lays a ſtumbling-block for his people to fall.

342. It is true, that where a ſubject is more popular than the prince, the prince is in danger; but it is as true, that it is his own fault: for nobody has the like means, intereſt, or reaſon, to be popular, as he.

343. It is an unaccountable thing, that ſome princes incline rather to be feared than loved; when they ſee, that fear does not oftener ſecure a prince againſt the diſſatisfaction of his people, than love makes a ſubject too many for ſuch a prince.

344. Certainly ſervice upon inclination is like to go farther, than obedience upon compulſion.

345. The Romans had a juſt ſenſe of this, when they placed Optimus before Maximus, to their moſt illuſtrious captains and Ceſars.

346. Beſides, experience tells us, that goodneſs raiſes a nobler paſſion in the ſoul, and gives a better ſenſe of duty, than ſeverity.

347. What did Pharaoh get by increaſing the Iſraelites taſk? Ruin to himſelf in the end.

348. Kings, chiefly in this, ſhould imitate God; their mercy ſhould be above all their works.

349. The difference between the prince and the peaſant is in this world; but a temper ought to be obſerved by him that has the advantage here, becauſe of the judgment of the next.

350. The end of every thing ſhould direct the means: now that of government being the good of the whole, nothing leſs ſhould be the aim of the prince.

351. As often as rulers endeavour to attain juſt ends by juſt mediums, they are ſure of a quiet and eaſy government; and as ſure of convulſions, where the natures of things are violated, aud their order over-ruled.

352. It is certain, princes ought to have great allowances made them for faults in government, ſince they ſee by other people's eyes, and hear by their ears; but miniſters of ſtate, their immediate confidents and inſtruments, have much to anſwer for, if, to gratify private paſſions, they miſguide the prince to do publick injury.

353. Miniſters of ſtate ſhould undertake their poſts at their peril. If princes over-rule them, let them ſhew the law, and humbly reſign; if fear, gain, or flattery prevail, let them anſwer it to the law.

354. The prince cannot be preſerved, but where the miniſter is puniſhable; for people, as well as princes, will not endure 'imperium in imperio.'

355. If miniſters are weak or ill men, and ſo ſpoil their places, it is the prince's fault that choſe them; but if their places ſpoil them, it is their own fault to be made worſe by them.

356. It is but juſt, that thoſe that

reign by their princes, ſhould ſuffer for their princes: for it is a ſafe and neceſſary maxim, not to ſhift heads in government, while the hands are in being that ſhould anſwer for them.

357. And yet it were intolerable to be a miniſter of ſtate, if every body may be accuſer and judge.

358. Let, therefore, the falſe accuſer no more eſcape an exemplary puniſhment, than the guilty miniſter.

359. For it profanes government to have the credit of the leading men in it ſubject to vulgar cenſure, which is often ill-grounded.

360. The ſafety of a prince, therefore, conſiſts in a well choſen council: and that only can be ſaid to be ſo, where the perſons that compoſe it are qualified for the buſineſs that comes before them.

361. Who would ſend to a taylor to make a lock, or to a ſmith to make a ſuit of clothes?

362. Let there be merchants for trade,

ſeamen for the admiralty, travellers for foreign affairs, ſome of the leading men of the country for home-buſineſs, and common and civil lawyers to adviſe of legality and right, who ſhould always keep to the ſtrict rules of law.

363. Three things contribute much to ruin government; looſeneſs, oppreſſion, and envy.

364. Where the reins of government are too ſlack, there the manners of the people are corrupted: and that deſtroys induſtry, begets effeminacy, and provokes heaven againſt it.

365. Oppreſſion makes a poor country, and a deſperate people, who always wait an opportunity to change.

366. "He that ruleth over men, muſt be juſt, ruling in the fear of God;" ſaid an old and wiſe king.

367. Envy diſturbs and diſtracts government, clogs the wheels, and perplexes the adminiſtration: and nothing contributes more to this diſorder, than a partial diſtribution of rewards and puniſhments in the ſovereign.

368. As it is not reaſonable that men ſhould be compelled to ſerve; ſo thoſe that have employments ſhould not be endured to leave them humourſomely.

369. Where the ſtate intends a man no affront, he ſhould not affront the ſtate.

A PRIVATE LIFE.

370. A private life is to be preferred; the honour and gain of publick poſts bearing no proportion with the comfort of it. The one is free and quiet, the other ſervile and noiſy.

371. It was a great anſwer of the Shunamite woman, "I dwell among my own people."

372. They that live of their own, neither need, nor often liſt, to wear the livery of the publick.

373. Their ſubſiſtence is not during pleaſure, nor have they patrons to pleaſe or preſent.

374. If they are not advanced, neither can they be diſgraced; and as

they know not the ſmiles of majeſty, ſo they feel not the frowns of greatneſs, or the effects of envy.

375. If they want the pleaſures of a court, they alſo eſcape the temptations of it.

376. Private men, in fine, are ſo much their own, that, paying common dues, they are ſovereigns of all the reſt.

A PUBLICK LIFE.

377. Yet the publick muſt and will be ſerved; and they that do it well, deſerve publick marks of honour and profit.

378. To do ſo, men muſt have publick minds, as well as ſalaries; or they will ſerve private ends at the publick coſt.

379. Governments can never be well adminiſtered, but where thoſe intruſted make conſcience of well diſcharging their places.

QUALIFICATIONS.

380. Five things are requiſite to a good officer; ability, clean hands, diſpatch, patience, and impartiality.

CAPACITY.

381. He that underſtands not his employment, whatever elſe he knows, muſt be unfit for it; and the publick ſuffer by his inexpertneſs.

382. They that are able ſhould be juſt too; or the government may be the worſe for their capacity.

CLEAN HANDS.

383. Covetouſneſs in ſuch men prompts them to proſtitute the publick for gain.

384. The taking of a bribe, or gratuity, ſhould be puniſhed with as ſevere penalties as the defrauding of the ſtate.

385. Let men have ſufficient ſalaries, and exceed them at their peril.

386. It is a diſhonour to government, that its officers ſhould live of benevolence; as it ought to be infamous for officers to diſhonour the publick, by being twice paid for the ſame buſineſs.

387. But to be paid, and not to do buſineſs, is rank oppreſſion.

DISPATCH.

388. Diſpatch is a great and good quality in an officer, where duty, not gain, excites it. But of this too many make their private market, and overplus to their wages. Thus the ſalary is for doing, and the bribe for diſpatching the buſineſs: as if buſineſs could be done before it were diſpatched: or they were to be paid apart, one by the government, the other by the party.

389. Diſpatch is as much the duty of an officer, as doing; and very much the honor of the government he ſerves.

390. Delays have been more injurious than direct injuſtice.

391. They too often ſtarve thoſe they dare not deny.

392. The very winner is made a loſer, becauſe he pays twice for his own; like thoſe that purchaſe eſtates, mortgaged before to the full value.

393. Our law ſays well, 'To delay juſtice, is injuſtice.'

394. Not to have a right, and not to come at it, differ little.

395. Refuſal, or diſpatch, is the duty and wiſdom of a good officer.

PATIENCE.

396. Patience is a virtue every where: but it ſhines with greateſt luſtre in the men of government.

397. Some are ſo proud or teſty, they will not hear what they ſhould redreſs.

398. Others ſo weak, they ſink, or burſt, under the weight of their office; though they can lightly run away with the ſalary of it.

399. Buſineſs can never be well done,

that is not well underſtood: which cannot be without patience.

400. It is cruelty, indeed, not to give the unhappy an hearing, whom we ought to help; but it is the top of oppreſſion to brow-beat the humble and modeſt miſerable, when they ſeek relief.

401. Some, it is true, are unreaſonable in their deſires and hopes; but then we ſhould inform, not rail at and reject them.

402. It is, therefore, as great an inſtance of wiſdom as a man in buſineſs can give, to be patient under the impertinencies and contradictions that attend it.

403. Method goes far to prevent trouble in buſineſs: for it makes the taſk eaſy, hinders confuſion, ſaves abundance of time, and inſtructs thoſe that have buſineſs depending, what to do, and what to hope.

IMPARTIALITY.

404. Impartiality, though it be the

laſt, is not the leaſt part of the character of a good magiſtrate.

405. It is noted as a fault in holy writ, even to regard the poor in judgment; how much more the rich?

406. If our compaſſions muſt not ſway us; leſs ſhould our fears, profits, or prejudices.

407. Juſtice is juſtly repreſented blind, becauſe ſhe ſees no difference in the parties concerned.

408. She has but one ſcale and weight, for rich and poor, great and ſmall.

409. Her ſentence is not guided by the perſon, but the cauſe.

410. The impartial judge, in judgment, knows nothing but the law; the prince, no more than the peaſant; his kindred, than a ſtranger. Nay, his enemy is ſure to be upon equal terms with his friend, when he is upon the bench.

411. Impartiality is the life of juſtice, as that is of government.

412. Nor is it only a benefit to the ſtate; for private families cannot ſubſiſt comfortably without it.

413. Parents that are partial, are ill obeyed by their children; and partial maſters not better ſerved by their ſervants.

414. Partiality is always indirect, if not diſhoneſt: for it ſhews a bias, where reaſon would have none; if not an injury, which juſtice every where forbids.

415. As it makes favourites without reaſon, ſo it uſes no reaſon in judging of actions: confirming the proverb, 'The crow thinks her own bird the faireſt.'

416. What ſome ſee to be no fault in one, they will have criminal in another.

417. Nay, how ugly do our failings look to us in the perſons of others; which yet we ſee not in ourſelves.

418. And but too common it is, for ſome people not to know their own maxims and principles in the mouths of other men, when they give occaſion to uſe them.

419. Partiality corrupts our judgment

of perſons and things, of ourſelves and others.

420. It contributes more than any thing to factions in the government, and feuds in families.

421. It is a prodigal paſſion, that ſeldom returns till it is hunger-bit, and diſappointments bring it within bounds.

422. And yet we may be indifferent, to a fault.

INDIFFERENCE.

423. Indifference is good in judgment, but bad in relation, and ſtark naught in religion.

424. And even in judgment, our indifference muſt be to the perſons, not cauſes; for one, to be ſure, is right.

NEUTRALITY.

425. Neutrality is ſomething elſe than indifference; and yet of kin to it too.

426. A judge ought to be indifferent; and yet he cannot be ſaid to be neutral.

427. The one being to be even in

judgment, and the other not to meddle at all.

428. And where it is lawful, to be ſure, it is beſt to be neutral.

429. He that eſpouſes parties, can hardly divorce himſelf from their fate; and more fall with their party, than riſe with it.

430. A wiſe neuter joins with neither but uſes both, as his honeſt intereſt leads him.

431. A neuter only has room to be a peace-maker: for being of neither ſide, he has the means of mediating a reconciliation of both.

A PARTY.

432. And yet where right or religion gives a call, a neuter muſt be a coward or an hypocrite.

433. In ſuch caſes, we ſhould never be backward; nor yet miſtaken.

434. When our right or religion is in queſtion, then is the fitteſt time to aſſert it.

435. Nor muſt we always be neutral, where our neighbour is concerned:

for though meddling is a fault, helping is a duty.

436. We have a call to do good, as often as we have the power and occasion.

437. If Heathens could say, 'We are not born for ourselves;' surely Christians should practise it.

438. They are taught so by His example, as well as doctrine, from whom they have borrowed their name.

OSTENTATION.

439. Do what good thou canst unknown; and be not vain of what ought rather to be felt than seen.

440. The humble, in the parable of the day of judgment, forgot their good works, "Lord, when did we so and so?"

441. He that does good for good's sake, seeks neither praise nor reward, though sure of both at last.

COMPLETE VIRTUE.

442. Content not thyſelf that thou art virtuous in the general: for one link being wanting, the chain is defective.

443. Perhaps thou art rather innocent than virtuous, and oweſt more to thy conſtitution than to thy religion.

444. To be innocent is to be not guilty; but to be virtuous is to overcome our evil inclinations.

445. If thou haſt not conquered thyſelf in that which is thy own particular weakneſs, thou haſt no title to virtue, though thou art free of other mens.

446. For a covetous man to inveigh againſt prodigality, an atheiſt againſt idolatry, a tyrant againſt rebellion, or a liar againſt forgery, and a drunkard againſt intemperance, is for the pot to call the kettle black.

447. Such reproof would have but little ſucceſs, becauſe it would carry but little authority with it.

448. If thou wouldſt conquer thy weakneſs, thou muſt never gratify it.

449. No man is compelled to evil; his conſent only makes it his.

450. It is no ſin to be tempted, but to be overcome.

451. What man, in his right mind, would conſpire his own hurt? Men are beſide themſelves, when they tranſgreſs againſt their convictions.

452. If thou wouldſt not ſin, do not deſire; and if thou wouldſt not luſt, do not embrace the temptation: no, not look at it, nor think of it.

453. Thou wouldſt take much pains to ſave thy body: take ſome, prithee, to ſave thy ſoul.

RELIGION.

454. Religion is the fear of God, and its demonſtration good works; and faith is the root of both: "For without faith we cannot pleaſe God;" nor can we fear what we do not believe.

455. The devils alſo believe and know abundance; but in this is the difference, their faith works not by love, nor their knowledge by obedience; and therefore they are never the better for them. And if ours be ſuch, we ſhall be of their church, not of Chriſt's; for as the head is, ſo muſt the body be.

456. He was holy, humble, harmleſs, meek, merciful, &c. when among us; to teach us what we ſhould be when he was gone: and yet he is among us ſtill, and in us too, a living and perpetual preacher of the ſame grace, by his ſpirit in our conſciences.

457. A miniſter of the goſpel ought to be one of Chriſt's making, if he would paſs for one of Chriſt's miniſters.

458. And if he be one of his making, he knows and does, as well as believes.

459. That miniſter, whoſe life is not the model of his doctrine, is a babbler rather than a preacher, a quack rather than a phyſician of value.

460. Of old time they were made miniſters by the Holy Ghoſt: and the more that is an ingredient now, the fitter they are for that work.

461. Running ſtreams are not ſo apt to corrupt as ſtagnant waters; nor itinerant, as ſettled preachers: but they are not to run before they are ſent.

462. As they freely receive from Chriſt, ſo they give.

463. They will not make that a trade, which they know ought not, in conſcience, to be one.

464. Yet there is no fear of their living, that deſign not to live by it.

465. The humble aud true teacher meets with more than he expects.

466. He accounts content with godlineſs great gain, and therefore ſeeks not to make a gain of godlineſs.

467. As the miniſters of Chriſt are made by him, and are like him, ſo they beget people into the ſame likeneſs.

468. To be like Chriſt, then, is to be a Chriſtian. And regeneration is the only way to the kingdom of God, which we pray for.

469. Let us to-day, therefore, hear his voice, and not harden our hearts, who ſpeaks to us many ways: in the ſcriptures, in our hearts, by his ſervants and providences: and the ſum of all is holineſs and charity.

470. St. James gives a ſhort draught of the matter, but very full and teaching, "Pure religion, and undefiled before God the Father, is this, to viſit the fatherleſs and the widows in their affliction, and to keep ourſelves unſpotted from the world." which is comprized in theſe two words, charity and piety.

471. They that truly make theſe their aim, will find them their attainment; and, with them, the peace that follows ſo excellent a condition.

472. Amuſe not thyſelf, therefore,

with the numerous opinions of the world; nor value thyſelf upon verbal orthodoxy, philoſophy, or thy ſkill in tongues, or knowledge of the fathers; (too much the buſineſs and vanity of the world) but in this rejoice, "That thou knoweſt God, that is the Lord, who exerciſeth loving-kindneſs, and judgment, and righteouſneſs in the earth."

473. Publick worſhip is very commendable, if well performed. We owe it to God and good example. But we muſt know, that God is not tied to time or place, who is every where at the ſame time; and this we ſhall know as far as we are capable, if, where-ever we are, our deſires are to be with him.

474. Serving God, people generally confine to the acts of publick and private worſhip: and thoſe the more zealous do often repeat, in hopes of acceptance.

475. But if we conſider that God is an infinite ſpirit, and as ſuch, every

where; and that our Saviour has taught us, that he will be worſhipped in ſpirit and in truth, we ſhall ſee the ſhortneſs of ſuch a notion.

476. For ſerving God concerns the frame of our ſpirits, in the whole courſe of our lives; in every occaſion we have, in which we may ſhew our love to his law.

477. For as men in battle are continually in the way of ſhot, ſo we, in this world, are ever within the reach of temptation: and herein do we ſerve God, if we avoid what we are forbid, as well as do what he commands.

478. God is better ſerved in reſiſting a temptation to evil, than in many formal prayers.

479. This is but twice or thrice a day; but that every hour and moment of the day. So much more is our continual watch, than our evening and morning devotion.

480. Wouldſt thou then ſerve God?

Do not that alone, which thou wouldſt not that another ſhould ſee thee do.

481. Do not take God's name in vain, or diſobey thy parents, or wrong thy neighbour, or commit adultery, even in thine heart.

482. Neither be vain, laſcivious, proud, drunken, revengeful, or angry; nor lie, detract, backbite, over-reach, oppreſs, deceive, or betray; but watch vigorouſly againſt all temptations to theſe things, as knowing that God is preſent, the overſeer of all thy ways and moſt inward thoughts, and the avenger of his own law upon the diſobedient; and thou wilt acceptably ſerve God.

483. Is it not reaſon, if we expect the acknowledgments of thoſe to whom we are bountiful, that we ſhould reverently pay ours to God, our moſt munificent and conſtant benefactor?

484. The world repreſents a rare and ſumptuous palace; mankind, the great family in it; and God, the mighty Lord and Maſter of it.

485. We are all ſenſible what a ſtately ſeat it is; the heavens adorned with ſo many glorious luminaries; and the earth with groves, plains, valleys, hills, fountains, ponds, lakes, and rivers; and variety of fruits and creatures for food, pleaſure and profit; in ſhort, how noble an houſe he keeps, and the plenty, and variety, and excellency of his table; his orders, ſeaſons, and ſuitableneſs of every time and thing. But we muſt be as ſenſible, or at leaſt ought to be, what careleſs and idle ſervants we are, and how ſhort and diſproportionable our behaviour is to his bounty and goodneſs; how long he bears, how often he reprieves and forgives us; who, notwithſtanding our breach of promiſes, and repeated neglects, has not yet been provoked to break up houſe, and ſend us to ſhift for ourſelves. Should not this great goodneſs raiſe a due ſenſe in us of our undutifulneſs, and a reſolution to alter our courſe, and mend our manners; that we may be

for the future more worthy communicants at our Maſter's good and great table? Eſpecially ſince it is not more certain that we deſerve his diſpleaſure, than that we ſhall feel it, if we continue to be unprofitable ſervants.

486. But though God has repleniſhed this world with abundance of good things for man's life and comfort, yet they are all but imperfect goods. He only is the perfect good to whom they point. But alas! men cannot ſee him for them; though they ſhould always ſee him in them.

487. I have often wondered at the unaccountableneſs of man in this, among other things, that, though he loves changes ſo well, he ſhould care ſo little to hear or think of his laſt, great, and, if he pleaſes, his beſt, change.

488. Being, as to our bodies, compoſed of changeable elements, we, with the world, are made up of, and ſubſiſt by, revolution; but our ſouls

being of another and nobler nature, we ſhould ſeek our reſt in a more enduring habitation.

489. The trueſt end of life is to know the life that never ends.

490. He that makes this his care, will find it his crown at laſt.

491. Life elſe were a miſery, rather than a pleaſure; a judgment, not a bleſſing.

492. For, to know, regret, and reſent, to deſire, hope, and fear, more than a beaſt, and not live beyond him, is to make a man leſs than a beaſt.

493. It is the amends of a ſhort and troubleſome life, that doing good, and ſuffering ill, intitles man to one longer and better.

494. This ever raiſes the good man's hope, and gives him taſtes beyond this world.

495. As it is his aim, ſo none elſe can hit the mark.

496. Many make it their ſpeculation, but it is the good man's practice.

497. His work keeps pace with his life, and ſo leaves nothing to be done when he dies.

498. And he that lives to live for ever, never fears dying.

499. Nor can the means be terrible to him that heartily believes the end.

500. For though death be a dark paſſage, it leads to immortality; and that is recompence enough for ſuffering of it.

501. And yet faith lights us, even through the grave; being the evidence of things not ſeen.

502. And this is the comfort of the good, that the grave cannot hold them, and that they live as ſoon as they die.

503. For death is no more than a turning of us over from time to eternity.

504. Nor can there be a revolution without it; for it ſuppoſes the diſſolution of one form, in order to the ſucceſſion of another.

505. Death, then, being the way and

condition of life, we cannot love to live, if we cannot bear to die.

506. Let us, then, not cozen ourſelves with the ſhells and huſks of things; nor prefer form to power, nor ſhadows to ſubſtance: pictures of bread will not ſatisfy hunger, nor thoſe of devotion pleaſe God.

507. This world is a form; our bodies are forms; and no viſible acts of devotion can be without forms. But yet the leſs form in religion the better, ſince God is a ſpirit: for the more mental our worſhip, the more adequate to the nature of God; the more ſilent, the more ſuitable to the language of a ſpirit.

508. Words are for others, not for ourſelves: nor for God, who hears not as bodies do, but as ſpirits ſhould.

509. If we would know this dialect, we muſt learn of the divine principle in us. As we hear the dictates of that, ſo God hears us.

510. There we may see him, too, in all his attributes; though but in little, yet as much as we can apprehend or bear: for as he is in himself, he is incomprehensible, and "dwelleth in that light no eye can approach." But in his image we may behold his glory; enough to exalt our apprehensions of God, and to instruct us in that worship which pleaseth him.

511. Men may tire themselves in a labyrinth of search, and talk of God; but if we would know him indeed, it must be from the impressions we receive of him: and the softer our hearts are, the deeper and livelier those will be upon us.

512. If he has made us sensible of his justice, by his reproof; of his patience, by his forbearance; of his mercy, by his forgiveness; of his holiness, by the sanctification of our hearts through his spirit; we have a grounded knowledge of God. This is experience, that specu-

lation; this enjoyment, that report. In ſhort, this is undeniable evidence, with the realities of religion, and will ſtand all winds and weathers.

513. As our faith, ſo our devotion, ſhould be lively. Cold meat will not ſerve at thoſe repaſts.

514. It is a coal from God's altar muſt kindle our fire: and without fire, true fire, no acceptable ſacrifice.

515. "Open thou my lips, and then" ſaid the royal prophet, "my mouth ſhall praiſe God." But not 'till then.

516. The preparation of the heart, as well as the anſwer of the tongue, is of the Lord.: and to have it, our prayers muſt be powerful, and our worſhip grateful.

517. Let us chuſe, therefore, to commune where there is the warmeſt ſenſe of religion; where devotion exceeds formality, and practice moſt correſponds with profeſſion; and where there is, at leaſt, as much charity as zeal: for where this ſociety is to be

found, there ſhall we find the church of God.

518. As good, ſo ill men, are all of a church: and every body knows who muſt be head of it.

519. The humble, meek, merciful, juſt, pious, and devout ſouls, are every where of one religion; and when death has taken off the maſk, they will know one another, though the diverſe liveries they wear here make them ſtrangers.

520. Great allowances are to be made for education and perſonal weakneſſes; but it is a rule with me, 'That man is truly religious, that loves the perſuaſion he is of for the piety, rather than the ceremony, of it.'

521. They that have one end, can hardly diſagree when they meet. At leaſt their concern in the greater, moderates their value for, and difference about, the leſſer things.

522. It is a ſad reflection, that many

men hardly have any religion at all, and moſt men have none of their own; for that which is the religion of their education, and not of their judgment, is the religion of another, and not theirs.

523. To have religion upon authority, and not upon conviction, is like a finger-watch, to be ſet forwards or backwards, as he pleaſes that has it in keeping.

524. It is a prepoſterous thing, that men can venture their ſouls, where they will not venture their money: for they will take their religion upon truſt, but not truſt a ſynod about the goodneſs of half a crown.

525. They will follow their own judgment when their money is concerned, whatever they do for their ſouls.

526. But, to be ſure, that religion cannot be right, that a man is the worſe for having.

527. No religon is better than an unnatural one.

528. Grace perfects, but never ſours or ſpoils, nature.

529. To be unnatural in defence of grace is a contradiction.

530. Hardly any thing looks worſe than to defend religion by ways that ſhew it has no credit with us.

531. A devout man is one thing, a ſtickler is quite another.

532. When our minds exceed their juſt bounds, we muſt not diſcredit what we would recommend.

533. To be furious in religion is to be irreligiouſly religious.

534. If he that is without bowels is not a man: how, then, can he be a Chriſtian?

535. It were better to be of no church, than to be bitter for any.

536. Bitterneſs comes very near to enmity, and that is Beelzebub; becauſe the perfection of wickedneſs.

537. A good end cannot ſanctify evil means; nor muſt we ever do evil that good may come of it.

538. Some folk think they may ſcold,

rail, hate, rob, and kill too; ſo it be but for God's ſake.

539. But nothing in us unlike him can pleaſe him.

540. It is as great preſumption to ſend our paſſions upon God's errands, as it is to palliate them with God's name.

541. Zeal dropt in charity, is good; without it, good for nothing: for it devours all it comes near.

542. They muſt firſt judge themſelves, that preſume to cenſure others: and ſuch will not be apt to over-ſhoot the mark.

543. We are too ready to retaliate, rather than forgive, or gain by love and information.

544. And yet we could hurt no man that we believe loves us.

545. Let us, then, try what love will do: for if men do once ſee we love them, we ſhould ſoon find they would not harm us.

546. Force may ſubdue, but love gains; and he that forgives firſt, wins the laurel.

547. If I am even with my enemy, the debt is paid; but if I forgive it, I oblige him for ever.

548. Love is the hardeſt leſſon in Chriſtianity; but, for that reaſon, it ſhould be moſt our care to learn it. 'Difficilia quæ pulchra.'

549. It is a ſevere rebuke upon us, that God makes us ſo many allowances, and we make ſo few to our neighbour: as if charity had nothing to do with religion; or love with faith, that ought to work by it.

550. I find all ſorts of people agree, whatſoever were their animoſities, when humbled by the approaches of death; then they forgive, then they pray for, and love one another: which ſhews us, that it is not our reaſon, but our paſſion, that makes and holds up the feuds that reign among men in their health and fulneſs. They, therefore, that live neareſt to that ſtate in which they ſhould die, muſt certainly live the beſt.

551. Did we believe a final reckoning and judgment, or did we think enough of what we do believe, we ſhould allow more love in religion than we do: ſince religion itſelf is nothing elſe but love to God and man.

552. "He that lives in love, lives in God," ſays the beloved diſciple: and, to be ſure, a man can live no where better.

553. It is moſt reaſonable men ſhould value that benefit which is moſt durable. Now tongues ſhall ceaſe, and prophecy fail, and faith ſhall be conſummated in ſight, and hope in enjoyment; but love remains.

554. Love is indeed heaven upon earth; ſince heaven above would not be heaven without it; for where there is not love, there is fear; but, "Perfect love caſts out fear." And yet we naturally fear moſt to offend what we moſt love.

555. What we love, we will hear; what we love, we will truſt; and what we love, we will ſerve, aye, and ſuffer

for too. "If you love me," ſays our bleſſed Redeemer, "keep my command-ments." Why? Why then, he will love us; then we ſhall be his friends; then he will ſend us the Comforter; then whatever we aſk we ſhall receive; and then, where he is we ſhall be alſo, and that for ever. Behold the fruits of love; the power, virtue, benefit, and beauty of love!

556. Love is above all; and when it prevails in us all, we ſhall all be lovely, and in love with God, and one with an-other. Amen.

FRUITS OF SOLITUDE,

IN

REFLECTIONS

AND

MAXIMS.

PART II.

THE RIGHT MORALIST.

1. A RIGHT moraliſt is a great and good man; but, for that reaſon, he is rarely to be found.

2. There are a ſort of people that ar fond of the character, who, in my opinion, have but little title to it.

3. They think it enough, not to defraud a man of his pay, or betray his friend; but never conſider, that the law forbids the one at his peril, and that virtue is ſeldom the reaſon of the other.

4. But certainly, he that covets can no more be a moral man, than he that ſteals; ſince he does ſo in his mind. Nor can he be one that robs his neighbour of his credit, or that craftily undermines him of his trade or office.

5. If a man pays his taylor, but debauches his wife, is he a current moraliſt?

6. But what ſhall we ſay of the man that rebels againſt his father, is an ill huſband, or an abuſive neighbour; one that is laviſh of his time, of his health and of his eſtate, in which his family is ſo nearly concerned? Muſt he go for a right moraliſt, becauſe he pays his rent well?

7. I would aſk ſome of thoſe men of morals, whether he that robs God, and

himſelf too, though he ſhould not defraud his neighbour, be the moral man?

8. Do I owe myſelf nothing? And do I not owe all to God? And, if paying what we owe makes the moral man, is it not fit we ſhould begin to render our dues where we owe our very beginning; aye, our all?

9. The complete moraliſt begins with God; he gives him his due, his heart, his love, his ſervice: the bountiful giver of his well-being, as well as being.

10. He that lives without a ſenſe of this dependence and obligation, cannot be a moral man, becauſe he does not know his returns of love and obedience, as becomes an honeſt and a ſenſible creature: which very term implies he is not his own; and it cannot be very honeſt to miſemploy another's goods.

11. But how! can there be no deb but to a fellow creature? Or, will our exactneſs in paying thoſe trifling ones,

while we neglect our weightier obligations, cancel the bonds we lie under, and render us right and thorough moraliſts?

12. As judgments are paid before bonds, and bonds before bills or book-debts; ſo the moraliſt conſiders his obligations according to their ſeveral dignities.

In the firſt place, him to whom he owes himſelf. Next, himſelf, in his health and livelihood. Laſtly, his other obligations, whether rational or pecuniary; doing to others, to the extent of his ability, as he would have them do unto him.

13. In ſhort, the moral man is he that loves God above all, and his neighbour as himſelf: which fulfils both tables at once.

THE WORLD'S ABLE MAN.

14. It is by ſome thought the character of an able man, to be dark, and

not underſtood. But I am ſure that is not fair play.

15. If he be ſo by ſilence, it is better; but if by diſguiſes, it is inſincere and hateful.

16. Secreſy is one thing, falſe lights are another.

17. The honeſt man, that is rather free than open, is ever to be preferred; eſpecially when ſenſe is at the helm.

18. The glorying of the other humour is in a vice: for it is not human to be cold, dark, and unconverſable. I was going to ſay, they are like pick-pockets in a crowd, where a man muſt ever have his hand on his purſe; or as ſpies in a garriſon, that, if not prevented, betray it.

19. They are the reverſe of human nature; and yet this is the preſent world's wiſe man and politician: excellent qualities for Laplland! where, they ſay, witches (though not many conjurers) dwell.

20. Like highwaymen, that rarely rob

without vizards, or in the ſame wigs and cloaths, but have a dreſs for every enterprize.

21. At beſt, he may be a cunning man, which is a ſort of lurcher in politicks.

22. He is never too hard for the wiſe man upon the ſquare; for that is out of his element, and puts him quite by his ſkill. Nor are wiſe men ever catched by him, but when they truſt him.

23. But as cold and cloſe as he ſeems, he can and will pleaſe all, if he gets by it; though it ſhould neither pleaſe God nor himſelf at bottom.

24. He is for every cauſe that brings him gain; but implacable, if diſappointed of ſucceſs.

25. And what he cannot hinder, he will be ſure to ſpoil by over-doing it.

26. None ſo zealous then as he, for that which he cannot abide.

27. What is it he will not, or cannot do, to hide his true ſentiments?

28. For his intereſt he refuſes no

ſide or party; and will take the wrong by the hand, when the other will not do, with as good a grace as the right.

29. Nay, he commonly chuſes the worſt, becauſe that brings the beſt bribe: his cauſe being ever money.

30. He ſails with all winds, and is never out of his way, where any thing is to be had.

31. A privateer, indeed, and every where a bird of prey.

32. True to nothing but himſelf; and falſe to all perſons and parties, to ſerve his own turn.

33. Talk with him as often as you pleaſe, he will never pay you in good coin; for it is either falſe or clipped.

34. But to give a falſe reaſon for any thing, let my reader never learn of him, no more than to give a braſs half-crown for a good one: not only becauſe it is not true, but becauſe it deceives the perſon to whom it is given; which I take to be an immorality.

35. Silence is much more preferable; for it ſaves the ſecret, as well as the perſon's honour.

36. Such as give themſelves the latitude of ſaying what they do not mean, come to be arrant jockeys at more things than one: but in religion and politicks it is pernicious.

37. To hear two men talk the reverſe of their own ſentiments, with all the good breeding and appearance of friendſhip imaginable, on purpoſe to cozen or pump each other, is, to a man of virtue and honour, one of the moſt melancholy, as well as moſt nauſeous things in the world.

38. But that it ſhould be the character of an able man, is to diſinherit wiſdom, and paint out our degeneracy to the life, by ſetting up fraud, an arrant impoſtor, in her room.

39. The trial of ſkill between theſe two is, who ſhall believe leaſt of what the other ſays; and he that has the

weakneſs, or good-nature, to give out firſt, (viz. to believe any thing the other ſays) is looked upon to be tricked.

40. I cannot ſee the policy, any more than the neceſſity, of a man's mind giving the lie to his mouth; or his mouth giving falſe alarms of his mind: for no man can be long believed, that teaches all men to diſtruſt him: and ſince the ableſt have ſometimes need of credit, where lies the advantage of their politick cant or banter upon mankind?

41. I remember a paſſage of one of queen Elizabeth's great men, as advice to his friend: 'The advantage,' ſays he, 'I had upon others at court, was, that I always ſpoke as I thought; which being not believed by them, I both preſerved a good conſcience, and ſuffered no damage from that freedom:' which, as it ſhows the vice to be older than our times, ſo does it that gallant man's integrity to be the beſt way of avoiding it.

42. To be ſure it is wiſe, as well as

honeſt, neither to flatter other men's ſentiments, nor diſſemble, and leſs to contradict, our own.

43. To hold one's tongue, or to ſpeak truth, or talk only of indifferent things, is the faireſt converſation.

44. Women that rarely go abroad with out vizard maſks have none of the beſt reputation. But when we conſider what all this art and diſguiſe are for, it equally heightens the wiſe man's wonder and averſion; perhaps it is to betray a father, a brother, a maſter, a friend, a neighbour, or one's own party.

45. A fine conqueſt! what noble Grecians and Romans abhorred: as if government could not ſubſiſt without knavery, and that knaves were the uſefulleſt props to it; though the baſeſt, as well as greateſt, perverſions of the ends of it.

46. But that it ſhould become a maxim, ſhows but too groſsly the corruptions of the times.

47. I confeſs I have heard the ſtile of 'An uſeful knave,' but ever took it to be a ſilly or a knaviſh ſaying; at leaſt an excuſe for knavery.

48. Is it as reaſonable to think a whore makes the beſt wife, as a knave the beſt officer.

49. Beſides, employing knaves encourages knavery, inſtead of puniſhing it, and alienates the reward of virtue: or, at leaſt, muſt make the world believe the country yields not honeſt men enough, able to ſerve her.

50. Art thou a magiſtrate? Prefer ſuch as have clean characters where they live; and men of eſtates to ſecure a juſt diſcharge of their truſts, that are under no temptation to ſtrain points for a fortune: for ſometimes ſuch may be found ſooner than they are employed.

51. Art thou a private man? Contract thy acquaintance in a narrow compaſs, and chuſe thoſe for the ſubjects of it that are men of principle;

ſuch as will make full ſtops, where honour will not lead them on; and that had rather bear the diſgrace of not being thorough-paced men, than forfeit their peace and reputation by a baſe compliance.

THE WISE MAN.

52. The wiſe man governs himſelf by the reaſon of his caſe, and becauſe what he does is beſt: beſt, in a moral and prudent, not a ſiniſter, ſenſe.

53. He propoſes juſt ends, and employs the faireſt and moſt probable means and methods to attain them.

54. Though you cannot always penetrate his deſign, or his reaſons for it, yet you ſhall ever ſee his actions of a piece, and his performance like a workman: they will bear the touch of wiſdom and honour, as often as they are tried.

55. He ſcorns to ſerve himſelf by indirect means, or to be an interloper in government; ſince juſt enterprizes

never want any unjuſt ways to make them ſucceed.

56. To do evil that good may come of it is for bunglers, in politicks as as well as morals.

57. Like thoſe ſurgeons that will cut off an arm they cannot cure, to hide their ignorance and ſave their credit.

58. The wiſe man is cautious, but not cunning; judicious, but not craſty; making virtue the meaſure of uſing his excellent underſtanding in the conduct of his life.

59. The wiſe man is equal, ready, but not officious; has in every thing an eye to ſure-footing; he offends no body, nor is eaſily offended; and is always willing to compound for wrongs, if not forgive them.

60. He is never captious, nor critical; hates banter and jeſts; he may be pleaſant, but not light; he never deals but in ſubſtantial ware, and leaves the reſt for the toy-pates, (or ſhops) of the world; which are ſo far from being

his buſineſs, that they are not ſo much as his diverſion.

61. He is always for ſome ſolid good, civil or moral: as to make his country more virtuous, preſerve her peace and liberty, employ her poor, improve land, advance trade, ſuppreſs vice, encourage induſtry, and all mechanick knowledge; and that they ſhould be the care of the government, and the bleſſing and praiſe of the people.

62. To conclude, he is juſt, and fears God, hates covetouſneſs, and eſchews evil, and loves his neighbour as himſelf.

Of the Government of Thoughts.

63. Man being made a reaſonable and ſo a thinking creature, there is nothing more worthy of his being than the right direction and employment of his thoughts: ſince upon this depends both his uſefulneſs to the publick, and his own preſent and future benefit in all reſpects.

64. The conſideration of this has often obliged me to lament the unhappineſs of mankind, that, through too great a mixture and confuſion of thoughts, have hardly been able to make a right or mature judgment of things.

65. To this is owing the various uncertainty and confuſion we ſee in the world, and the intemperate zeal that occaſions them.

66. To this, alſo, is to be attributed the imperfect knowledge we have of things, and the ſlow progreſs we make in attaining to a better. like the children of Iſrael, that were forty years upon their journey from Egypt to Canaan, which might have been performed in leſs than one.

67. In fine, it is to this that we ought to aſcribe, if not all, at leaſt moſt of the infelicities we labour under.

68. Clear, therefore, thy head, and rally and manage thy thoughts rightly,

and thou wilt ſave time, and ſee and do thy buſineſs well: for thy judgment will be diſtinct, thy mind free, and thy faculties ſtrong and regular.

69. Always remember to bound thy thoughts to the preſent occaſion.

70. If it be thy religious duty, ſuffer nothing elſe to ſhare in them. And if any civil or temporal affair, obſerve the ſame caution, and thou wilt be a whole man to every thing, and do twice the buſineſs in the ſame time.

71. If any point over labours thy mind, divert and relieve it by ſome other ſubject, of a more ſenſible or manual nature, rather than what may affect the underſtanding: for this were to write one thing upon another, which blots out our former impreſſions, or renders them illegible.

72. They that are leaſt divided in their care, always give the beſt account of their buſineſs.

73. As, therefore, thou art always to

purſue the preſent ſubject till thou haſt maſtered it, ſo if it fall out that thou haſt more affairs than one upon thy hand, be ſure to prefer that which is of moſt moment, and will leaſt wait thy leiſure.

74. He that judges not well of the importance of his affairs, though he may be always buſy, muſt make but a ſmall progreſs.

75. But make not more buſineſs neceſſary than is ſo; and rather leſſen than augment work for thyſelf.

76. Nor yet be over-eager in purſuit of any thing; for the mercurial too often happen to leave judgment behind them, and ſometimes make work for repentance.

77. He that over-runs his buſineſs, leaves it for him that follows more leiſurely to take it up: which has often proved a profitable harveſt to them that never ſowed.

78. It is the advantage that ſlower tempers have upon the men of lively

parts, that though they do not lead, they will follow well, and glean clean.

79. Upon the whole matter, employ thy thoughts as thy buſineſs requires, and let that have place according to merit and urgency, giving every thing a review and due digeſtion; and thou wilt prevent many errors and vexations, as well as ſave much time to thyſelf in the courſe of thy life.

Of Envy.

80. It is the mark of ill-nature, to leſſen good actions, and aggravate ill ones.

81. Some men do as much begrudge others a good name, as they want one themſelves: and perhaps that is the reaſon of it.

82. But certainly they are in the wrong that can think they are leſſened, becauſe others have their due.

83. Such people generally have leſs merit than ambition, that covet the re-

ward of other men's; and, to be ſure, a very ill nature, that will rather rob others of their due, than allow them their praiſe.

84. It is more an error of our will than our judgment: for we know it to be an effect of our paſſion, not our reaſon; and therefore we are the more culpable in our partial eſtimates.

85. It is as envious as unjuſt, to under-rate another's actions, where their intrinſick worth recommends them to diſengaged minds.

86. Nothing ſhews more the folly, as well as fraud of man, than clipping merit and reputation.

87. And as ſome men think it an alloy to themſelves, that others have their right; ſo they know no end of pilfering, to raiſe their own credit.

88. This envy is the child of pride; and miſ-gives rather than miſ-takes.

89. It will have charity to be oſtentation; ſobriety, covetouſneſs; humility, craft; bounty, popularity. In ſhort,

virtue muſt be deſign, and religion only intereſt. Nay, the beſt of qualities muſt not paſs without a but to alloy their merit, and abate their praiſe. Baſeſt of tempers! and they that have it, the worſt of men.

90. But juſt and noble minds rejoice in other men's ſucceſs, and help to augment their praiſe.

91. And, indeed, they are not without a love to virtue, that take a ſatisfaction in ſeeing her rewarded; and ſuch deſerve to ſhare her character, that do abhor to leſſen it.

Of Man's Life.

92. Why is man leſs durable than the works of his hands, but becauſe this is not the place of his reſt.

93. And it is a great and juſt reproach upon him, that he ſhould fix his mind where he cannot ſtay himſelf.

94. Were it not more his wiſdom to be concerned about thoſe works that

will go with him, and erect a manſion for him, where time has power neither over him nor it?

95. It is a ſad thing for a man ſo often to miſs his way to his beſt, as well as moſt laſting, home.

Of Ambition.

96. They that ſoar too high, often fall hard; which makes a low and level dwelling preferable.

97. The talleſt trees are moſt in the power of the winds; and ambitious men of the blaſts of fortune.

98. They are moſt ſeen and obſerved, and moſt envied; leaſt quiet, but moſt talked of, and not often to their advantage.

99. Thoſe builders had need of a good foundation, that lie ſo much expoſed to weather.

100. Good works are a rock that will ſupport their credit; but ill ones, a ſandy foundation, that yields to calamities.

101. And truly they ought to expect no pity in their fall, who, when in power, had no bowels for the unhappy.

102. The worſt of diſtempers; always craving and thirſty, reſtleſs and hated; a perfect delirium in the mind; inſufferable in ſucceſs, and in diſappointments moſt revengeful.

Of Praise or Applause.

103. We are apt to love praiſe, but not to deſerve it.

104. But if we would deſerve it, we muſt love virtue more than that.

105. As there is no paſſion in us ſooner moved, or more deceivable, ſo, for that reaſon, there is none over which we ought to be more watchful, whether we give or receive it: for if we give it, we muſt be ſure to mean it, and meaſure it too.

106. If we are penurious, it ſhows emulation; if we exceed, flattery.

107. Good meaſure belongs to good actions; more looks nauſeous, as well as

insincere: besides, it is persecuting the meritorious, who is out of countenance to hear what he deserves.

108. It is much easier for him to merit applause, than hear of it: and he never doubts himself more, or the person that gives it, than when he hears so much of it.

109. But, to say true, there need not many cautions on this hand; since the world is rarely just enough to the deserving.

110. However, we cannot be too circumspect how we receive praise: for if we contemplate ourselves in a false glass, we are sure to be mistaken about our dues: and because we are too apt to believe what is pleasing, rather than what is true, we may be too easily swelled beyond our just proportion, by the windy compliments of men.

111. Make ever, therefore, allowances for what is said on such occasions; or thou expos'st, as well as deceivest thyself.

112. For an over-value of ourſelves, gives us but a dangerous ſecurity in many reſpects.

113. We expect more than belongs to us; take all that is given us, though never meant us; and fall out with thoſe that are not ſo full of us as we are of ourſelves.

114. In ſhort, it is a paſſion that abuſes our judgment, and makes us both unſafe and ridiculous.

115. Be not fond, therefore, of praiſe; but ſeek virtue that leads to it.

116. And yet no more leſſen or diſſemble thy merit, than over-rate it: for, though humility be a virtue, an affected one is none.

Of Conduct in Speech.

117. Inquire often, but judge rarely, and thou wilt not often be miſtaken.

118. It is ſafer to learn than to teach; and he who conceals his opinion has nothing to anſwer for.

119. Vanity or reſentment often engage us, and it is two to one but we come off loſers; for one ſhews a want of judgment and humility, as the other does of temper and diſcretion.

120. Not that I admire the reſerved; for they are next to unnatural that are not communicable. But if reſervedneſs be at any time a virtue, it is in throngs, or ill company.

121. Beware alſo of affectation in ſpeech; it often wrongs matter, and ever ſhows a blind ſide.

122. Speak properly, and in as few words as you can, but always plainly: for the end of ſpeech is not oſtentation, but to be underſtood.

123. They that affect words more than matter will dry up that little they have.

124. Senſe never fails to give them that have it, words enough to make them underſtood.

125. But it too often happens in ſome converſations, as in apothecaries-ſhops;

that thoſe pots that are empty, or have things of ſmall value in them, are as gaudily dreſſed and flouriſhed as thoſe that are full of precious drugs.

126. This labouring of ſlight matter with flouriſhed turns of expreſſion is fulſome; and worſe than the modern imitation of tapeſtry, and East-India goods, in ſtuffs and linens. In ſhort, it is but taudry talk, and next to very traſh.

UNION OF FRIENDS.

127. They that love beyond the world cannot be ſeparated by it.

128. Death cannot kill what never dies.

129. Nor can ſpirits ever be divided, that love and live in the ſame divine principle, the root and record, of their friendſhip.

130. If abſence be not death, neither is theirs.

131. Death is but croſſing the world,

as friends do the ſeas; they live in one another ſtill.

132. For they muſt needs be preſent that love and live in that which is omnipreſent.

133. In this divine glaſs they ſee face to face; and their converſe is free, as well as pure.

134. This is the comfort of friends, that though they may be ſaid to die, yet their friendſhip and ſociety are, in the beſt ſenſe, ever preſent, becauſe immortal.

Of being easy in Living.

135. It is an happineſs to be delivered from a curious mind, as well as from a dainty palate.

136. For it is not only a troubleſome but ſlaviſh thing to be nice.

137. They narrow their own freedom and comforts, that make ſo much requiſite to enjoy them.

138. To be eaſy in livng is much of

the pleaſure of life; but difficult tempers will always want it.

139. A careleſs and homely breeding is therefore preferable to one nice and delicate.

140. And he that is taught to live upon little, owes more to his father's wiſdom, than he that has a great deal left him, does to his father's care.

141. Children cannot well be too hardily bred: for beſides that it fits them to bear the roughest providences, it is more active and healthy.

142. Nay, it is certain, that the liberty of the mind is mightily preſerved by it; for ſo it is ſerved, inſtead of being a ſervant, indeed a ſlave, to ſenſual delicacies.

143. As nature is ſoon anſwered, ſo are ſuch ſatisfied.

144. The memory of the ancients is hardly in any thing more to be celebrated, than in a ſtrict and uſeful inſtitution of youth.

145. By labour they prevented luxury in their young people, till wiſdom and philoſophy had taught them to reſiſt and deſpiſe it.

146. It muſt be therefore a groſs fault to ſtrive ſo hard for the pleaſure of our bodies, and be ſo inſenſible and careleſs of the freedom of our ſouls.

Of Man's Inconſiderateneſs and Partiality.

147. It is very obſervable, if our civil rights are invaded or encroached upon, we are mightily touched, and fill every place with our reſentment and complaint; while we ſuffer ourſelves, our better and nobler ſelves, to be the property and vaſſals of ſin, the worſt of invaders.

148. In vain do we expect to be delivered from ſuch troubles, till we are delivered from the cauſe of them, our diſobedience to God.

149. When he has his dues from us, it will be time enough for him to give us ours out of one another.

150. It is our great happineſs, if we could underſtand it, that we meet with ſuch checks in the career of our worldly enjoyments: leſt we ſhould forget the giver, adore the gift, and terminate our felicity here, which is not man's ultimate bliſs.

151. Our loſſes are often made judgments by our guilt, and mercies by our repentance.

152. Beſides, it argues great folly in men to let their ſatisfaction exceed the true value of any temporal matter: for diſappointments are not always to be meaſured by the loſs of the thing, but the over-value we put upon it.

153. And thus men improve their own miſeries, for want of an equal and juſt eſtimate of what they enjoy or loſe.

154. There lies a proviſo upon eve-

ry thing in this world, and we muſt obſerve it at our own peril, viz. to love God above all, and act for judgment; the laſt I mean.

Of the Rule of Judging.

155. In all things reaſon ſhould prevail: it is quite another thing to be ſtiff, than ſteady in an opinion.

156. This may be reaſonable, but that is ever wilful.

157. In ſuch caſes it always happens, that the clearer the argument, the greater the obſtinacy, where the deſign is not to be convinced.

158. This is to value humour more than truth, and prefer a ſullen pride to a reaſonable ſubmiſſion.

159. It is the glory of a man to vail to truth; as it is the mark of a good nature to be eaſily intreated.

160. Beaſts act by ſenſe, man ſhould act by reaſon; elſe he is a greater beaſt than ever God made: and the

proverb is verified, 'The corruption of the beſt things is the worſt and moſt offenſive.'

161. A reaſonable opinion muſt ever be in danger where reaſon is not judge.

162. Though there is a regard due to education, and the tradition of our fathers, truth will ever deſerve, as well as claim the preference.

163. If, like Theophilus and Timothy, we have been brought up in the knowledge of the beſt things, it is our advantage; but neither they nor we loſe by trying the truth; for ſo we learn their, as well as its, intrinſick worth.

164. Truth never loſt ground by inquiry; becauſe ſhe is, moſt of all, reaſonable.

165. Nor can that need another authority that is ſelf-evident.

166. If my own reaſon be on the ſide of a principle, with what can I diſpute or withſtand it?

167. And if men would once conſider one another reaſonably, they would either reconcile their differences, or maintain them more amicably.

168. Let that, therefore, be the ſtandard, that has moſt to ſay for itſelf: though of that let every man be judge for himſelf.

169. Reaſon, like the ſun, is common to all: and it is for want of examining all by the ſame light and meaſure, that we are not all of the ſame mind: for all have it to that end, though all do not uſe it ſo.

Of Formality.

170. Form is good, but not formality.

171. In the uſe of the beſt of forms there is too much of that, I fear.

172. It is abſolutely neceſſary, that this diſtinction ſhould go along with people in their devotion; for too many are apter to reſt upon what they do, than how they do their duty.

173. If it were conſidered, that it is the frame of the mind that gives our performances acceptance, we would lay more ſtreſs on our inward preparation than our outward action.

Of the mean Notion we have of God.

174. Nothing more ſhews the low condition man is fallen into, than the unſuitable notion we muſt have of God, by the ways we take to pleaſe him.

175. As if it availed any thing to him, that we performed ſo many ceremonies and external forms of devotion; who never meant more by them, than to try our obedience, and, through them, to ſhew us ſomething more excellent and durable beyond them.

176. Doing while we are undoing is good for nothing.

177. Of what benefit is it to ſay our prayers regularly, go to church, receive the ſacrament, and, may be, go

to confeſſions too; aye, feaſt the prieſt, and give alms to the poor; and yet lie, ſwear, curſe, be drunk, covetous, unclean, proud, revengeful, vain, or idle, at the ſame time.

178. Can one excuſe or balance the other? Or will God think himſelf well ſerved, where his law is violated? Or well uſed, where there is ſo much more ſhew than ſubſtance?

179. It is a moſt dangerous error, for a man to think to excuſe himſelf in the breach of a moral duty, by a formal performance of poſitive worſhip; and leſs, when of human invention.

180. Our bleſſed Saviour moſt rightly and clearly diſtinguiſhed and determined this caſe, when he told the Jews, "That they were his mother, his brethren, and ſiſters, who did the will of his Father."

OF THE BENEFIT OF JUSTICE.

181. Juſtice is a great ſupport of ſociety, becauſe an inſurance to all

men of their property: this violated, there is no ſecurity; which throws all into confuſion to recover it.

182. An honeſt man is a faſt pledge in dealing. A man is ſure to have it, if it be to be had.

183. Many are ſo, merely of neceſſity; others not ſo only for the ſame reaſon; but ſuch an honeſt man is not to be thanked; and ſuch a diſhoneſt man is to be pitied.

184. But he that is diſhoneſt for gain is next to a robber, and to be puniſhed for example.

185. And, indeed, there are few dealers but what are faulty; which makes trade difficult, and a great temptation to men of virtue.

186. It is not what they ſhould, but what they can, get: faults or decays muſt be concealed, big words given where they are not deſerved, and the ignorance or neceſſity of the buyer impoſed upon, for unjuſt profit.

187. Theſe are the men that keep

their words for their own ends; and are only juſt for fear of the magiſtrate.

188. A politick rather than a moral honeſty; a conſtrained, not a choſen juſtice: according to the proverb, 'Patience per force, and thank you for nothing.'

189. But of all injuſtice, that is the greateſt that paſſes under the name of law. A cut-purſe in Weſtminſter-Hall exceeds; for that advances injuſtice to oppreſſion, where law is alledged for that which it ſhould puniſh.

Of Jealousy.

190. The jealous are troubleſome to others, but a torment to themſelves.

191. Jealouſy is a kind of civil war in the ſoul, where judgment and imagination are at perpetual jars.

192. This civil diſſenſion in the mind, like that of the body politick, commits great diſorders, and lays all waſte.

193. Nothing ſtands faſe in its way:

nature, intereſt, religion, muſt yield to its fury.

194. It violates contracts, diſſolves ſociety, breaks wedlock, betrays friends and neighbours: no body is good, and every one is either doing or deſigning them a miſchief.

195. It has a venom that more or leſs rankles where ever it bites: and as it reports fancies for facts, ſo it diſturbs its own houſe, as often as other folks.

196. Its riſe is guilt or ill-nature; and by reflection it thinks its own faults to be other men's: as he that is over-run with the jaundice takes others to be yellow.

197. A jealous man only ſees his own ſpectrum when he looks upon other men, and gives his character in their's.

OF STATE.

198. I love ſervice, but not ſtate: one is uſeful, the other ſuperfluous.

199. The trouble of this, as well as

charge, is real; but the advantage only imaginary.

200. Beſides, it helps to ſet us up above ourſelves, and augments our temptation to diſorder.

201. The leaſt thing out of joint, or omitted, makes us uneaſy; and we are ready to think ourſelves ill ſerved about that which is of no real ſervice at all; or ſo much better than other men, as we have the means of greater ſtate.

202. But this is all for want of wiſdom, which carries the trueſt and moſt forcible ſtate along with it.

203. He that makes not himſelf cheap by indiſcreet converſation, puts value enough upon himſelf every where.

204. The other is rather pageantry than ſtate.

Of a Good Servant.

205. A true, and a good ſervant, are the ſame thing.

206. But no ſervant is true to his maſter that defrauds him.

207. Now there are many ways of defrauding a maſter, as, of time, care, pains, reſpect, and reputation, as well as money.

208. He that neglects his work robs his maſter, ſince he is fed and paid as if he did his beſt: and he that is not as diligent in the abſence as in the preſence of his maſter, cannot be a true ſervant.

209. Nor is he a true ſervant that buys dear to ſhare in the profit with the ſeller.

210. Nor yet he that tells tales without-doors; or deals baſely, in his maſter's name, with other people; or connives at other's loiterings, waſtings, or diſhonourable reflections.

211. So that a true ſervant is diligent, ſecret, and reſpectful: more tender of his maſter's honour and intereſt, than of his own profit.

112. Such a ſervant deſerves well;

and, if modeſt under his merit, ſhould liberally feel it at his maſter's hand.

OF AN IMMODERATE PURSUIT OF THE WORLD.

213. It ſhews a depraved ſtate of mind, to cark and care for that which one does not need.

214. Some are as eager to be rich, as ever they were to live: for ſuperfluity, as for ſubſiſtence.

215. But that plenty ſhould augment covetouſneſs, is a perverſion of providence; and yet the generality are the worſe for their riches.

216. But it is ſtrange, that old men ſhould excel; for generally money lies neareſt them, that are neareſt their graves; as if they would augment their love, in proportion to the little time they have left to enjoy it: and yet their pleaſure is without enjoyment, ſince none enjoy what they do not uſe.

217. So that inſtead of learning to leave their great wealth eaſily, they hold it the faſter, becauſe they muſt leave it: ſo ſordid is the temper of ſome men.

218. Where charity keeps pace with gain, induſtry is bleſſed: but to ſlave to get, and keep it ſordidly, is a ſin, againſt providence, a vice in government, and an injury to their neighbours.

219. Such as they, ſpend not one-fifth of their income; and, it may be, give not one-tenth of what they ſpend to the needy.

220. This is the worſt ſort of idolatry, becauſe there can be no religion in it, nor ignorance pleaded in excuſe of it; and that it wrongs other folks that ought to ſhare therein.

Of the Interest of the Publick in our Estates.

221. Hardly any thing is given us for ourſelves, but the publick may

claim a ſhare with us. But of all we call ours, we are moſt accountable to God, and the publick, for our eſtates: in this we are but ſtewards; and to hoard up all to ourſelves is great injuſtice, as well as ingratitude.

222. If all men were ſo far tenants to the publick, that the ſuperfluities of gain and expence were applied to the exigencies thereof, it would put an end to taxes, leave not a beggar, and make the greateſt bank for national trade in Europe.

223. It is a judgment upon us, as well as weakneſs, though we will not ſee it, to begin at the wrong end.

224. If the taxes we give are not to maintain pride, I am ſure there would be leſs, if pride were made a tax to the government.

225. I confeſs I have wondered that ſo many lawful and uſeful things are exciſed by laws, and pride left to reign free over them and the publick.

226. But, ſince people are more

afraid of the laws of man than of God, becauſe their puniſhment ſeems to be neareſt, I know not how magiſtrates can be excuſed in their ſuffering ſuch exceſs with impunity.

227. Our noble Engliſh patriarchs, as well as patriots, were ſo ſenſible of this evil, that they made ſeveral excellent laws, commonly called ſumptuary, to forbid, at leaſt limit, the pride of the people; and, becauſe the execution of them would be our intereſt and honour, their neglect muſt be our juſt reproach and loſs.

228. It is but reaſonable that the puniſhment of pride and exceſs ſhould help to ſupport the government; ſince it muſt otherwiſe inevitably be ruined by them.

229. But ſome ſay, 'It ruins trade, and will make the poor burdenſome to the publick;' but if ſuch trade, in conſequence, ruins the kingdom, is it not time to ruin that trade? Is mode-

ration no part of our duty, and is temperance an enemy to government.

230. He is a Judas, that will get money by any thing.

231. To wink at a trade that effeminates the people, and invades the ancient diſcipline of the kingdom, is a crime capital, and to be ſeverely puniſhed, inſtead of being excuſed, by the magiſtrate.

232. Is there no better employment for the poor than luxury? Miſerable nation!

233. What did they before they fell into theſe forbidden methods? Is there not land enough in England to cultivate, and more and better manufactures to be made?

234. Have we no room for them in our plantations, about things that may augment trade, without luxury?

235. In ſhort, let pride pay, and exceſs be well exciſed: and if that will not cure the people, it will help to keep the kingdom.

THE VAIN MAN.

236. But a vain man is a nauſeous creature: he is ſo full of himſelf, that he has no room for any thing elſe, be it ever ſo good or deſerving.

237. It is I, at every turn, that does this, or can do that. And as he abounds in his compariſons, ſo he is ſure to give himſelf the better of every body elſe; according to the proverb, "All his geeſe are ſwans."

238. They are certainly to be pitied that can be ſo much miſtaken at home.

239. And yet I have ſometimes thought, that ſuch people are, in a ſort, happy, that nothing can put out of countenance with themſelves, though they neither have nor merit other people's.

240. But, at the ſame time, one would wonder they ſhould not feel the blows they give themſelves, or get from others, for this intolerable and ridicu-

lous temper; nor ſhew any concern at that, which makes others bluſh for, as as well as at them; viz. their unreaſonable aſſurance.

241. To be a man's own fool is bad enough; but the vain man is every body's.

242. This ſilly diſpoſition comes of a mixture of ignorance, confidence, and pride: and as there is more or leſs of the laſt, ſo it is more or leſs offenſive, or entertaining.

243. And yet, perhaps, the worſt part of this vanity is its unteachableneſs. Tell it any thing, and it has known it long ago; and out-runs information and inſtruction, or elſe proudly puffs at it.

244. Whereas the greateſt underſtandings doubt moſt, are readieſt to learn, and leaſt pleaſed with themſelves; this, with nobody elſe.

245. For though they ſtand on higher ground, and ſo ſee farther than their neighbours, they are yet humbled by their proſpect, ſince it ſhews them

ſomething ſo much higher, and above their reach.

246. And truly then it is that ſenſe ſhines with the greateſt beauty, when it is ſet in humility.

247. An humble able man is a jewel worth a kingdom: it is often ſaved by him, as Solomon's poor wiſe man did the city.

248. May we have more of them, or leſs need of them.

THE CONFORMIST.

249. It is reaſonable to concur, where conſcience does not forbid a compliance; for conformity is at leaſt a civil virtue.

250. But we ſhould only preſs it in neceſſaries; the reſt may prove a ſnare or temptation to break ſociety.

251. But, above all, it is a weakneſs in religion and government, where it is carried to things of an indifferent nature; ſince, beſides that it makes way

for ſcruples, liberty is always the price of it.

252. Such conformiſts have little to boaſt of, and therefore the leſs reaſon to reproach others that have more latitude.

253. And yet the latitudinarian that I love, is one that is only ſo in charity: for the freedom I recommend is no ſcepticiſm in judgment, and much leſs ſo in practice.

THE OBLIGATIONS OF GREAT MEN TO ALMIGHTY GOD.

254. It ſeems but reaſonable that thoſe whom God has diſtinguiſhed from others by his goodneſs, ſhould diſtinguiſh themſelves to him by their gratitude.

255. For though he has made of one blood all nations, he has not ranged or dignified them upon the level, but in a ſort of ſubordination and dependency.

256. If we look upwards, we find it in in the heavens, where the planets have

their ſeveral degrees of glory; and ſo the other ſtars, of magnitude and luſtre.

257. If we look upon the earth, we ſee it among the trees of the wood, from the cedar to the bramble; among the fiſhes, from the leviathan to the ſprat; in the air, among the birds, from the eagle to the ſparrow; among the beaſts, from the lion to the cat; and among mankind, from the king to the ſcavenger.

258. Our great men, doubtleſs, were deſigned, by the wiſe framer of the world, for our religious, moral, and politick planets; for lights and directions to the lower ranks of the numerous company of their own kind, both in precepts and examples; and they are well paid for their pains too, who have the honor and ſervice of their fellow-creatures, and the marrow and fat of the earth for their ſhare.

259. But is it not a moſt unaccountable folly, that men ſhould be proud of the providences that ſhould humble

them; or think the better of themſelves, inſtead of him that raiſed them ſo much above the level; or of being ſo in their lives, in return of his extraordinary favours?

260. But it is but too near a-kin to us, to think no farther than ourſelves, either in the acquiſition, or uſe, of our wealth and greatneſs: when, alas! they are the preferments of heaven, to try our wiſdom, bounty, and gratitude.

261. It is a dangerous perverſion of the end of providence, to conſume the time, power, and wealth, he has given us above other men, to gratify our ſordid paſſions, inſtead of playing the good ſtewards, to the honor of our great benefactor, and the good of our fellow-creatures.

262. But it is an injuſtice too; ſince thoſe higher ranks of men are but the truſtees of heaven, for the benefit of leſſer mortals: who, as minors, are intitled to all their care and proviſion.

263. For though God has dignified ſome men above their brethren, it never was to ſerve their pleaſures; but that they might take pleaſure to ſerve the publick.

264. For this cauſe, doubtleſs, it was that they were raiſed above neceſſity, or any trouble to live, that they might have more time and ability to care for others: and it is certain, where that uſe is not made of the bounties of providence, they are embezzled and waſted.

265. It has often ſtruck me with a ſerious reflection, when I have obſerved the great inequality of the world; that one man ſhould have ſuch numbers of his fellow-creatures to wait upon him, who have ſouls to be ſaved as well as he; and this not for buſineſs, but ſtate. Certainly a poor employment of his money, and a worſe of their time.

266. But that any one man ſhould

make work for ſo many, or rather keep them from work to make up a train, has a levity or luxury in it very reprovable, both in religion and government.

267. But even in allowable ſervices, it has an humbling conſideration, and what ſhould raiſe the thankfulneſs of the great men to him who that ſo much bettered their circumſtances; and moderate the uſe of their dominion over thoſe of their own kind.

268. When the poor Indians hear us call any of our family by the name of ſervants, they cry out, 'What! call brethren ſervants! we call our dogs ſervants, but never men.' The moral certainly can do us no harm, but may inſtruct us to abate our height, and narrow our ſtate and attendance.

269. And what has been ſaid of their exceſs may, in ſome meaſure, be applied to other branches of luxury, that ſet ill examples to the leſſer world, and rob the needy of their penſions.

270. God Almighty touch the hearts of our grandees with a ſenſe of his diſtinguiſhed goodneſs, and the true end of it; that they may better diſtinguiſh themſelves in their conduct, to the glory of him that has thus liberally preferred them, and to the benefit of their fellow-creatures!

Of Refining upon other Men's Actions or Interests.

271. This ſeems to be the maſterpiece of our politicians; but no body ſhoots more at random than thoſe refiners.

272. A perfect lottery, and mere hazard! ſince the true ſpring of the actions of men is as inviſible as their hearts; and ſo are their thoughts too, of their ſeveral intereſts.

273. He that judges of other men by himſelf does not always hit the mark: becauſe all men have not the ſame capacity, nor paſſions in intereſt.

274. If an able man refines upon the proceedings of an ordinary capacity, according to his own, he muſt ever miſs it: but much more the ordinary man, when he ſhall pretend to ſpeculate the motives to the able man's actions: for the able man deceives himſelf by making the other wiſer than he is in the reaſon of his conduct; and the ordinary man makes himſelf ſo, in preſuming to judge of the reaſons of the abler man's actions.

275. It is, in ſhort, a wood, a maze; and of nothing are we more uncertain, nor in any thing do we oftener befool ourſelves.

276. The miſchiefs are many that follow this humour, and dangerous: for men miſguide themſelves, act upon falſe meaſures, and meet frequently with miſchievous diſappointments.

277. It excludes all confidence in commerce; allows of no ſuch thing as a principle in practice; ſuppoſes every man to act upon other reaſons

than what appear; and that there is no ſuch thing as uprightneſs or ſincerity among mankind: a trick, inſtead of truth.

278. Neither allowing nature, or religion, but ſome worldly turn or advantage, to be the true, the hidden motive of all men.

279. It is hard to expreſs its uncharitableneſs, as well as uncertainty; and has more of vanity than benefit in it.

280. This fooliſh quality gives a large field; but let what I have ſaid, ſerve for this time.

OF CHARITY.

281. Charity has various ſenſes, but is excellent in all of them.

282. It imports, firſt, the commiſeration of the poor and unhappy of mankind, and extends an helping-hand to mend their condition.

283. They that feel nothing of this

are, at beſt, not above half of kin to human race; ſince they muſt have no bowels, which makes ſuch an eſſential part thereof, who have no more nature.

284. A man! and yet not have the feeling of the wants or needs of his own fleſh and blood! a monſter rather! and may he never be ſuffered to propagate ſuch an unnatural ſtock in the world!

285. Such an uncharitableneſs ſpoils the beſt gains; and two to one but it entails a curſe upon the poſſeſſors.

286. Nor can we expect to be heard of God in our prayers, that turn the deaf ear to the petitions of the diſtreſſed amongſt our fellow-creatures.

287. God ſends the poor to try us; as well as he tries them by being ſuch: and he that refuſes them a little, out of the great deal that God has given him, lays up poverty in ſtore for his own poſterity.

288. I will not ſay theſe works are

meritorious, but I dare ſay they are acceptable, and go not without their reward; though, to humble us in our fulneſs, and liberality too, we only give what is given us to give, as well as to uſe: for if we ourſelves are not our own, leſs is that ſo which God has intruſted us with.

289. Next, charity makes the beſt conſtruction of things and perſons; and is ſo far from being an evil ſpy, a back-biter, or a detractor, that it excuſes weakneſs, extenuates miſcarriages, makes the beſt of every thing, forgives every body, ſerves all, and hopes to the end.

290. It moderates extremes, is always for expedients, labours to accommodate differences, and had rather ſuffer than revenge: and is ſo far from exacting the utmoſt farthing, that it had rather loſe, than ſeek its own violently.

291. As it acts freely, ſo zealouſly

too; but it is always to do good, for it hurts no-body.

292. An univerſal remedy againſt diſcord, and an holy cement for mankind.

293. And laſtly, it is love to God and the brethren, which raiſes the ſoul above all worldly conſiderations; and as it gives a taſte of heaven upon earth, ſo it is heaven, in the fulneſs of it, to the truly charitable here.

294. This is the nobleſt ſenſe charity has: after which all ſhould preſs, as that "more excellent way."

295. Nay, moſt excellent: for as faith, hope, and charity, were the more excellent way that the great apoſtle diſcovered to the Chriſtians; (too apt to ſtick in outward gifts and church performances) ſo, of that better way, he preferred charity as the beſt part, becauſe it would outlaſt the reſt, and abide for ever.

296. Wherefore a man can never be a true and good Chriſtian without charity, even in the loweſt ſenſe of it;

and yet he may have that part thereof, and ſtill be none of the apoſtle's true Chriſtian: ſince he tells us, "That though we ſhould give all our goods to the poor, and want charity (in her other and higher ſenſes) it would profit us nothing."

297. Nay, "Though we had all tongues, all knowledge, and even gifts of prophecy, and were preachers to others, aye, and had zeal enough to give our bodies to be burned; yet if we wanted charity, it would not avail us for ſalvation."

298. It ſeems it was his (and indeed ought to be our) "Unum neceſſarium," or the "One thing needful;" which our Saviour attributed to Mary, in preference to her ſiſter Martha, that ſeems not to have wanted the leſſer parts of charity.

299. Would to God this divine virtue were more implanted and diffuſed among mankind, the pretenders to Chriſtianity eſpecially: and we ſhould

certainly mind piety more than controverſy; and exerciſe love and compaſſion, inſtead of cenſuring and perſecuting one another, in any manner whatſoever.

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